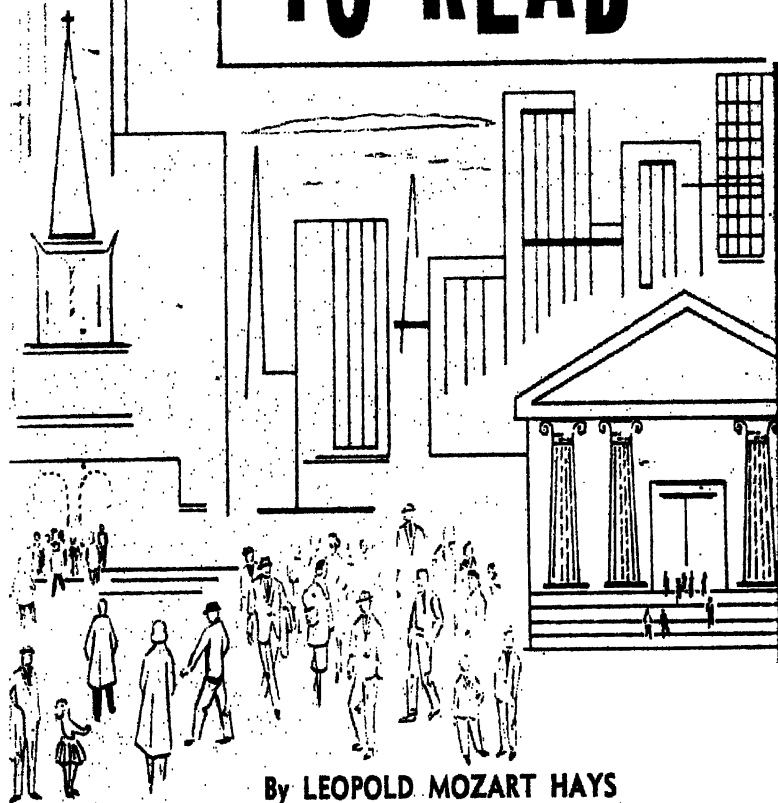
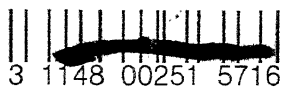


CITIZEN TO READ



By LEOPOLD MOZART HAYS



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FOR EVERY CITIZEN TO READ

LEOPOLD MOZART HAYS

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FOR EVERY CITIZEN TO READ

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By LEOPOLD MOZART HAYS

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Preface

IN 1955 three men—once soldiers in the United States Army fighting in Korea—decided that the brainwashing given them by their Communist captors was not as grand as they had thought it would be when they renounced their native United States nearly three years before. They wanted “out” and, as they put it, they were willing to take the consequences.

Each year in the United States, approximately 20,000 persons commit suicide—why? It is also probably safe to predict that of the couples taking marriage vows, at least one in four will eventually seek some way out of their marital union.¹ Why? The number of children and youth who turn out to be gangsters is nothing for our society to be proud of. Then add to that number the host of people who “get away with murder”—and we may take that either figuratively or literally—and one wonders if there are many in our society who are just, who are righteous.

In one of these problems even the President of the United States has found it essential to the security of our nation to challenge the members of the armed forces to higher idealism, to a more sacrificial attitude to maintain the honor of the nation which protects their individual rights so carefully. So many of the members of our armed forces have been surrendering to the enemy during combat that a study was made in order to learn the reason. It was discovered that American men took the easy way out rather than to offer maximum resistance against the enemy. Because of this tendency the President of the United States instituted a program designed to develop the character of the military man so he will feel ashamed to surrender to an

¹ Paul H. Landis, *Social Policies in the Making*, New York, D. C. Heath and Company, 1962, p. 355.

enemy without first exerting maximum resistance. In an address made by Admiral Arthur Radford, then Chairman of the Joint Chiefs of Staff, to the Southern Governors Conference September 10, 1956, the Admiral said, "Too many young men come into the armed forces with too little understanding of their responsibilities for citizenship. There are too many who are apathetic toward responsibility and complacent about the long-term continuance of their society."

Maybe all of the members of our society are lacking in this respect. Instead of asking, "Did you help the people in the various categories of our society to live?" it may be more appropriate to ask, "Did you cause them to die?" Centuries ago a man asked, "Am I my brother's keeper?" as he tried to defend himself after killing his brother in a fit of jealousy. Are we not our brothers' keeper? All of us, as parents, brothers, sisters, teachers, clergymen, city, state, and national officers, people in every field of service, do we help our fellowmen to live, or do we help them to die?

The purpose of this book is to point out some of the ways members of our nation are helped by you and me either along the path to death, or along the path to life abundant. All of us are doing one or possibly both. You may disagree with me now, but before making a final decision read this book, and in the light of its contents re-evaluate the importance of how you live and how you work among your associates. What kind of character have *you* developed, what influence are you making upon the thinking of some undecided youth or adult looking for ability or recognition, or security as a member of our nation! Businessmen have lamented the fact that many employees with excellent technical training turn out to be untrustworthy, lacking in dependability.

Centuries ago parents ruled their offspring and developed their character along traditionally accepted patterns depending upon the idealism of their social group. The father had the right to execute his family members if they disobeyed him and he

felt that death was warranted. He ruled his family as a despot. But such is not the case in present-day United States society, except possibly in those families who have immigrated from poorly developed cultures. Even in such instances the authority of the parents is limited by United States civil law.

At present seventeen states are becoming concerned about the part their public school system is playing in developing good character. State boards of education are asking the local school staffs to emphasize guiding their growing students of all ages toward an honorable character maturity. At the midcentury National Youth Conference the same need was recognized and referred to the state educational leaders for some action toward solution.

Many educators are still undecided whether to follow an indirect or direct method of character education. Both methods have their merits with one exception—indirect character education is going on whether under supervision or not, and everyone should realize this and try to supervise one's self lest his or her actions influence another toward developing a character which ends in a premature and tragic death.

Some experiments have been made using the direct method of character education in schools—such as those of the Little Red Schoolhouse in New York City, the P. K. Younge Laboratory School in Florida, the Kentucky Board of Education, and several other organizations. Some colleges are also cultivating a program of character education for public school teacher preparation. But according to a survey made by the Palmer Foundation² the majority of the states are not yet satisfied that the public school is able to overcome the lack of worthwhile character guidance and development on the part of the parents.

During this period of indecision as to the better method of character guidance to be used, the number of delinquent chil-

² Survey made by the Palmer Foundation in cooperation with the Hugh Birch-Horace Mann Fund, National Education Association of the United States, 1201 Sixteenth Street, North West, Washington, D. C.

dren and youth outgrows that of previous years. The number lost to gangsterism, death by accidents, dope, penitentiaries, chain gangs, broken homes, and dishonorable discharges from the military services continues to soar.

Several works have been published which touch on this field of character education and seem to set forth particular techniques to make teaching of the present public school subject matter a more democratic process, or they go to the other extreme of making character development depend for success upon parent-child or student-teacher cooperative character building atmosphere. These publications do not seem to furnish a well-rounded character education program. It is the purpose of this work to provide a more complete program outline to be used as a guide to help all adults to influence children and youth into developing well-rounded personalities making their worthwhile contribution to our democracy.

Parents are difficult to educate in large masses unless they are guided into good character development prior to becoming parents. There is presented here a review of the different stages persons go through from birth to older adulthood. There is included the effects of the influences of the home on the child and youth—those particularly parental, those which are the outcome of student-school community relationships, and those influences peculiar to different stages of growth and development. Special emphasis is placed upon creating a character guidance and character development atmosphere in the overall home and school community which will bring about worthy citizens to build a noble nation.

Acknowledgments

THIS LITTLE book was first initiated by my being asked to teach a course in Character Education in a southern Methodist college. My inspiration came from the members of the classes I had for several semesters, and to these young men and women, too numerous to name individually, I owe a great debt for helping me to formulate the present whole.

I am so very grateful for the fine cooperation shown me by publishers of quoted material. Each seemed willing for me to use the material selected, and I have tried to follow their instructions in footnote acknowledgments. Their names and the names of authors of the material are included in a bibliography at the end of the book.

To one of my former professors, Dr. Edwin Prince Booth, Professor of Historical Theology, Boston University, I feel deeply indebted for reading the manuscript, and writing the Introduction.

Last but not least, I am deeply indebted to Florence Peck Croome and her four children, to whom this book is dedicated, for the home laboratory in which was observed many of the points in my search for behavior patterns of children at various stages of growth.

To these specifically named, and to the hundreds of men and women and children who have enacted before me their own little drama of life, I owe much. If this book will stir its readers to become students of behavior, and to become sympathetic understanders of human nature, the efforts of its compilation are not in vain.

L. M. H.

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Introduction

THE QUESTIONS DEVELOPED in this book are of vital importance. The process by which a child grows into maturity as a person and as a member of the community and the church is set forth in clear and accurate terms. Dr. Hays' approach is historically sound, psychologically vital, and of high spiritual quality. The book is very valuable reading for parents and teachers, but especially do I hope that school administrators and pastors of churches will give careful attention to it.

There is a gentleness and a wise understanding of growing persons in Dr. Hays' mood. We should all heed this call for an education in home, school, church, and community, which is person-centered while it yet has a deep respect for the ancient disciplines and for the final spiritual stature of persons.

EDWIN PRINCE BOOTH
Professor of Historical Theology
Boston University

Boston, Massachusetts
October 10, 1957

CHAPTER ONE

THE INFANT AND HIS HERITAGE

A BRIDEGROOM carries his little bride over the threshold of their new home and stands her in the middle of the room as much as to say, "This is our home over which you are now the queen." Her eyes glow with pride, excitement, and joy. This is a moment toward which she has looked for years—ever since her first girlish dream of becoming the bride of her "one and only." This is another step in a new venture that makes her dreams come true; and subconsciously it satisfies a longing to become an acceptable member of her society. She is proud that they have a home, are property owners in a dignified community, that soon they will meet their new neighbors, and have a feeling they belong, that they are a part of this new community with so many homes "almost as good as their own."

Or is it a marriage into which a careless couple feel forced; just a lark, or one made to satisfy a longing for companionship; or subconsciously it may be a person's way of finding someone to take the place of a deceased mother, sister, dad, brother, wife, or sweetheart. It may be a marriage the result of community gossip: some idle-brained person may start a story around among his associates that because a certain couple are together so often surely they are going to be married, and because of a lack of something else to do a group of immature adults unite to push the desired outcome to a "I told you so" conclusion.

If a married couple has more than one residence and each member lives alone, the gossip will be, "I wonder when they will be divorced!" Or if one gives worthwhile articles to a person of the opposite sex: "They are going to get married,"

or if already married: "Well! Scandal! Giving gifts to a married person means only one thing!" And the gossip increases in intensity and enlarges upon surmised particulars until it often becomes fantastic.

Situations resulting in marriage have their deep affect upon the yet unborn individual. If the marriage is a planned and satisfying one an infant probably will be a most acceptable little creature in that couple's happy world. But if the marriage is the outcome of careless indulgence he or she may come into the world, and may even remain, an unwanted child. If this is so his status will influence him all his life unless he can somehow see his situation as it is and make the necessary adjustment.

Or the infant may be born to parents who take no time out to learn what makes little folks act as they do in certain situations. They just let them grow because they will anyway.

Or if a couple's marriage is not the first for one or both members, the community "die hards" will surely take out on the newborn of this union all the spite they feel against the parents who have gone against the accepted norm of society regarding the ban on divorce, and whom they can't seem to hurt by their gossip.

Conditions of marriage are influenced by sublimated tendencies of each party, tendencies which are the outcome of their biological environmental heritage. One may never actually understand why he acts as he does. Or he may live half his lifetime before he actually does some objective evaluating of himself. There may follow several years of this self-evaluating process before he attempts a consistent pattern of re-adjustment.

In all of these cases of marriage the infant will be the outcome of all his past experiences in each situation. The little fellow can't help it. He is just made that way. If an experience brings him pleasure, or if he sees it give someone else pleasure he will try it too unless guided otherwise. When even adults have trouble figuring out a way to live, one cannot expect a newcomer, a little infant, to reason out how he should act. For

several years of his earliest growth process he is using a trial and error method by which to live, and he chooses those activities which bring him the most pleasure or satisfaction.

How many times one reads in the newspaper the account of a parent who has slapped a child to death, or has drowned him, or shut him in a closet until he suffocates just because he cried, or because he disturbed his parents' rest. How many fathers show their own immaturity and weak character when they admit they have no patience with children, and so leave the care of the child to the mother. In these cases mother often becomes the scapegoat upon whom the husband heaps his own feelings of futility in meeting situations raised by his growing—and to him—unpredictable offspring. In all of these family happenings, that offspring is developing his own character, his own life pattern. Some day it will register itself upon his companions, and in society's reaction to all of his particular actions. Many of those experiences have their roots in husband-wife relationships even those prior to the offspring's own birth.

How he matures will depend entirely upon his biological, emotional, and social heritage. Will you help him live, or will you help him to die prematurely?

In one of the North Carolina newspapers was the photograph of a blood spattered, handcuffed, partially clad man in his early twenties. He had killed a policeman, injured another, held all the members of a family as prisoners as he tried to escape being arrested. The original charge was for robbing a bank; now it will be murder. As he was overcome with tear gas, and surrendered begging the police not to shoot him he could hear the angry cry of the mob of spectators, "Kill him, kill him." Who helped him to die? Who helps ten thousand persons a year to be murderers? Who helps their victims to die? Who helps the many rape victims—often little children and youth—to die? Some say children are born "bad." But each one of us is the outcome of all our past experiences, and to say a child is born with a "bad streak," or that nothing more can be expected of

one born the great-grandson of a thief, is a cowardly confession of an immature and irresponsible parent or other adult.

It is true that some infants may not inherit as sharp a mind as others, may inherit tendencies to parental characteristics, may even be born with biological deficiencies, but in spite of these, may be guided to develop themselves into helpful, responsible, and happy citizens in their society. The question may also be raised: how many of our infants born with these deficiencies are the type of being which they are because their mothers attempted to prevent their birth?

Efficiently planned parenthood may be *the* answer instead of *an* answer to this first step in building for life.

After birth character guidance on the part of the parents goes into high gear. The new "little bundle" will be influenced by the scowling, impatient glances of the parent as much as he will by parental smiles. If dad is a dad only in the biological sense, and in name, and does little in caring for the infant's hourly needs the day may come when in desperation he has to admit, "I can't get next to the kid!" Or, "What makes him so hard to understand?" Then there is the father who, though severe in his punishment, laughs at the hard-working mother when the little son or daughter chooses to hug *his* neck before hugging mother's. But it may be that daddy is just being appeased so next time he will not "'pank so hard." Trial-and-error learning has its advantages, and no little human animal turns down a crack at it.

One student of child behavior states that learning is influenced by the stimulation caused by a child's immediate environment.¹ And that he learns what he wants to learn in his own good time and way.²

During the first two years of life the responsibility of the parent is to help the child discover for himself the most satis-

¹ Ruth Strang, *An Introduction to Child Study*, New York, The Macmillan Company, 1951, p. 89. Used by permission.

² *Ibid.*, p. 204.

fyng way of meeting daily situations. One may think he is a "little beast" when some of his own trial-and-error methods are used as he seeks satisfaction. Too, some of his seeking may not be for those things which are best. But if he has a tantrum and it gives him the attention he desires he will repeat the process so long as it works. If he can pucker his lips in importance and put on an air of "I don't like it and what are you going to do about it?" and get praised by his parent for his manifestation of spunk, this action may become a daily occurrence. Such action may build in him a belligerent attitude difficult to change when he becomes a teenager larger in physical size than is his mother. Also, one can cower the infant to the extent he becomes withdrawn from normal expression because he fears personal physical suffering. Such a child may develop into either an adult who becomes unwisely reckless with his newfound freedom, or an adult looking for someone else to make his decisions for him—the steady plodder who is dependable in a limited field of activity. Child development consists of innate processes of unfolding that take place without instruction, termed *maturation*, and accomplishments building up from experience, which cannot be accounted for by maturation alone. This latter is the process of *learning*.³

Ruth Strang points out the learning process as consisting of *drives*, *cues*, *responses*, and *gratification*, all in this sequence. She explains a *drive* as "an internal bodily condition which may be hooked up with stimuli from without, or with other needs not strong enough alone to move the child to action." She defines a *cue* as a "stimulus pattern in the environment that determines when and where a response will occur."⁴

One can readily recall in his own experience when he had a strong desire or drive to accomplish a particular act, but that not until a suitable situation arose in his environment did he

³ *Ibid.*, p. 89.

⁴ *Ibid.*, p. 206.

allow that drive to be satisfied. It must be admitted that on the part of the particular person involved there is a great deal of leeway as to what constitutes a suitable situation. A girl, while caring for her little brother, may become exasperated and want to punish him but fears that a parent in an adjoining room will punish her for making him cry. Therefore the situation is not a suitable one in which to express the drive and it is suppressed in spite of the existing cue. In this case the response is not one which satisfies the drive, neither is there any gratification experienced. When alone with the little brother, a new cue may arise and because of the previous suppressed drive to get even with him, the sister may give him a double dose of punishment in her attempts at realizing complete satisfaction for herself. Sometimes situations like this are the cause of undue physical harm to infants. Although the inflictor of punishment may feel very sorry for the outcome of her anger, the smaller child may build up a fear of his sister which will follow him throughout life, and which may cause him to fear anyone who abuses him. Little children can be very cruel to each other, and parents must be careful to create a home environment based upon the principle of democracy. Children learn by doing what they see others do, and partly as the result of being unable to meet wisely, due to lack of training, situations into which they find themselves suddenly thrust. Many parents seem to feel that their youth are to blame for unwise acts, but it may be that they themselves were the teachers. "I saw you slap him this morning, Mother." Some parents excuse their unwise actions of this type by explaining that this is a competitive world anyway so children should not be disillusioned about life. Or, "You should see what I had to take when I was a child!"

Discipline is necessary, but there are many ways of applying it which cause an infant's thinking to remain immature rather than to develop into a stable, mature, and dependable character. Let us ask again of ourselves if we help these little people to live or to die as they progress from conception to school age?

One writer has stated, "Here we are dealing with living things, the most complicated we can find—human and animal characters with all their diversities."⁵ Generally speaking, persons are the product and emulators of their particular civilization.

Let us think of character as the sum total of an individual's inner traits as expressed in his behavior. It is character, this sum total, which we as parents, teachers, counselors, and adults of every walk of life must try to influence for good at all times and in all places where we may be. We do not live alone and someone is influenced for good or for its opposite, and for all the degrees in between, by the way we as individuals think and act each moment of our own lives.

The characteristics of character are consistency, integration, direction, and worthy motives. *Consistency* is self-explanatory. *Integration* is the organization of separate characteristics in such a way they function together as a unit. *Direction* denotes one is not hindered by vacillation and indecision born of dissensions among his operating traits. *Traits* is used here to mean the distinguishing qualities of a particular person's character. *Worthy motives* are judged from the point of view of society as a whole.⁶

In understanding infants, children, and youth it helps one to use as a starting point the rule that all children, generally speaking, are predictable, and that they behave as they do because they follow clearly marked growth patterns from infancy through adolescence.

The next point to bear in mind is that the character of a growing person can be guided into specific growth patterns. It is not sufficient to say, "Well, he is just going through the obstinate stage and there is nothing one can do about it." The

⁵ Alexander F. Shand, *The Foundations of Character*, New York, Macmillan and Company, 1926, p. xiii.

⁶ By permission from *Character Education*, by Harry C. McKown. Copyright 1935. McGraw-Hill Book Company, Inc., p. 5.

amount of one's understanding of character development will determine to what extent he surrenders to the particular situation. With too many parents, or other adults, the tendency is to give in to the situation as the easiest way out rather than to discipline one's self to really understand the growth process.

Every child has not only his own rate but his own pattern of growth, depending on his body type, environment, and temperament—the keys to his individuality. Yet nearly all children—even those a year behind or a year ahead in their mental, emotional, and social development—go through the basic cycles of behavior. If you are a parent it is more important for you to recognize these rhythms of growth, to know that calm is usually followed by storm.⁷

In treating this subject of character growth let be said here that not only parents should understand the stages of development from birth to maturity—if there is such a state as maturity—but that it is the responsibility of *all* adults to understand how to guide these same little people. Too often the old bachelor or his counterpart of the opposite sex try to impress everyone with their superior knowledge of the ways to guide children. If *all* adults understood character growth, parents would not experience as much futility in coping with the competitive type of environment outside the home which is so opposite that of the intimate family group. It is the presence in our society of so many different roles which growing children and youth are forced into enacting that cause them so much confusion, frustration, and indecision. If all adults would realize the contribution they can make to our national society by learning the basic cycles of behavior in growing children and youth, they might be challenged to do something about it. As individuals working together in many types of services to people, and in intermingling with all age groups going to and from work or about the com-

⁷ Jack Harrison Pollack, "The New Gesell Study on Child Behavior," Collier's, Volume 136, No. 5, September 2, 1955, pp. 19 and 20.

munity, great influences can be brought to bear upon our youthful members of society as a whole. Confusion and frustration would be lessened because the study matter is the same for all. There would be less subjective evaluation of particular situations. This would eliminate the expression of so many quirks different individuals would otherwise manifest to the confusion and indecision of all. "A national effort to train our children for good character would prove one of the largest factors in our recovery."⁸ Recovery from a lapse into undependable, dishonest adults in every walk of life. It is this trend which undermines nations.

In this chapter we have considered the preschool age child. We have considered the prenatal, and home environments of the child. We have suggested some of the causes of misunderstanding which rise in one's interpreting child behavior. We have affirmed the existence of basic cycles of behavior for particular stages of growth. It is common knowledge that a person must be considered in his entirety rather than to try to explain one act or response as being the outcome of a single stimulus. When guiding persons one must understand the *whole* person; when trying to help develop a character, the *whole* person must be trained. We are the outcome—not of just one or two experiences we have had in life—but of *all* our past experiences. Too, learning takes place during every moment of our lives and not just in a formal classroom experience.

It must be remembered that character formation begins before birth with the physico-chemical elements making up the new individual. After birth one can observe reflexes, impulses, habit formation, developing ideas, and attitudes, purposes, and the physico-chemical elements united in one infant, and all undergoing continuous change. This is the whole person growing toward adulthood. What he is as an adult depends upon how

⁸ Agness Boysen, *First Things First*, Chicago, Associated Authors, 1932, p. 13.

he is guided through his several basic cycles of behavior from birth to adulthood. What he is as an adult depends upon what goal his parents and other adults hold for him when he is on his own. Probably every parent, when looking at the newborn, or at some time during his development, dreams of a great future for him. Often this turns into a very realistic program of training him to that end. It may be to take over dad's business when dad is gone; or to become an executive in a large corporation, or to become a talented musician—especially if the offspring is a girl. Parents dream dreams like this because they do not want their children to have the rugged life dad and mother had. Seldom do the parents get above the material and secular in this dreaming. Often the child wants nothing to do with dad's business. Often the girl will rebel against sitting at the piano for practice. "Why do I have to learn to play the piano, Mother? I hate it!" These parental desires are reflected in the character growth of a parent's children. Often the reflection is one of rebellion toward life in general.

Where the individual is of primary concern in a democracy, where the pursuit of life, liberty, and happiness for all is the paramount privilege accorded each individual by the United States Constitution, why do parents and other adults rob them of that right? Rob their children of free choice because parents want to protect the economic and social security they have built up over their own lifetime; rob their children of a well-rounded character just to feed their own ego; seeking group recognition and prestige.

The real aim of character education is to develop the whole person physically, emotionally, and socially to become a well-rounded person of good character to function helpfully in a democracy.

Do you help them live—or die? What is your infant's heritage going to be? There is a little physical structure before you: an elaborately developed cortex, endocrine glands which play an immensely important role in the formation of personality.

Glare into the infant's eyes and he cries; when he cries his glands oversecrete throwing off balance the natural growth of his little body; this makes unnatural his patterns of thought because of fear, anger, insecurity, uncertainty. If there are lesions in either nerve or brain tissues these will impair the ability of that individual to think clearly, and to make good moral choices. The intelligence quotient definitely is dependent upon the physical structure and condition of the brain. How often one hears the remark, "Oh, he is just a nitwit!" These remarks may manifest ignorance as to the possible causes of an unintelligent condition on the part of a particular person. One of the factors which is basic in the universe is that of cause and effect relationships. Every effect has a cause, and every cause has an effect. The so-called "nitwit" is not so by his own choice. Somewhere in his nerve or brain tissue there may be an injury which impairs his ability to reason.

Mental and emotional states also greatly affect the functioning of the physical organism. The environment of a little child is important in determining how he shall develop his own character—his own personality. It has already been pointed out that a child's physical heritage is important in influencing his growth in whatever environment is created for him. But the major responsibility of parents and other adults is to understand the physical heritage of the individual and then to create an environment which will help him in his inevitable growing to develop into a well-matured and helpful citizen to make his worthwhile contribution to this democracy. William Clayton Bower once said, "It is the fact of growth as process that makes it possible to give direction to the development of personality with reference to ends, either socially or self-chosen."⁹

The purpose of character is really twofold although one must not lose sight of the fact that the whole person is involved. The

⁹ William Clayton Bower, *Moral and Spiritual Values in Education*, Lexington, University of Kentucky Press, 1952, p. 40.

term "whole person" is here used to mean the combination of all one's past experiences as they influence the decisions he makes at the particular time in his life which is for him the present. There is an individual and a social point of view. Probably these two points of view are too often treated separately depending upon the author's predominant interest either as a psychologist and counselor, or as a sociologist. But the individual point of view is concerned with the fullest development of the whole person. In this development process discussion some of my students once asked how to interpret the statement, "All men are created equal." In answering this it was agreed that each person should be allowed equal privileges to develop himself to the maximum of his capacity. But it was also agreed that each individual may have capacities varying from those of other individuals.

One writer has expressed the social point of view as involving "the promotion of understanding regarding the social relations in which the growing person is involved, attitudes of co-operation, techniques of effective social participation, and citizenship."¹⁰

Since all people through interaction with each other are individuals primarily the product of their particular society, these twofold purposes of character education are more readily grasped if the two elements are studied separately as well as interrelatedly. Looking at the social group as a whole it is easily seen that the ideals of the group are no better than those of its majority. Some may say a group is no better than its weakest member even as a chain is no stronger than its weakest link, but these two situations are not identical. Where the strength of a chain does depend upon the strength of its weakest link it hardly seems true to say that a group is no stronger than its weakest member, for strong members of a group may strengthen the weaker members until they attain more useful maturity.

¹⁰ *Ibid.*, p. 38.

True our national problem of integrity is influenced by the number of weak members as compared with the number of strong, but its strength is measured by the depth of integrity of the strong. Therefore it is every adult's responsibility to guide everyone he or she can into becoming strong, mature members of unquestionable integrity.

McKown reports that employers place good character ahead of technical skill or knowledge. In his report on an analysis made by Harvard University he stated that approximately twice as many persons are discharged for deficiencies in character as are discharged for deficiencies in skill or ability.¹¹

The Midcentury National Youth Conference also stressed the importance of emphasizing character education in the nation's public school system as a method of coping with the increasing problem of delinquency among youth and young adults.

The infants of this decade will be responsible members of our national society two decades hence. The strength of integrity of that society and its command of world respect will depend on what adults of today do in guiding the development of character in these infants. Will their heritage be a disorganized family-community environment resulting in problematic adulthood geared to subjectively chosen goals of their parents? Or will it be good physical heritage plus intelligent objective guidance by parents and other adults which will result in well-rounded, alert, useful citizens of a democracy?

The greatest responsibility of *all* adults is to help children and youth to evaluate what confronts them in each life situation, and to make choices based upon the highest idealism of their society. How can they know how to evaluate what confronts them unless they are guided by well-learned adults. Adults realize that to obtain a good paying position one has to educate himself for it. But so often parents do nothing about educating

¹¹ Harry C. McKown, *Character Education*, New York, McGraw-Hill Book Company, Inc., 1935, pp. 7-8. By permission.

themselves to care for their greatest responsibility, that of guiding their children to maturity. Other adults are eager to break in the new girl or boy at the factory or office, but when confronted with a neighbor's offspring in some need for guidance they say, "That's their parents' job, not mine."

It is good for all adults to ask themselves repeatedly if they help these growing children to live, or do they, do all of us help them to die! About the preschool child, the Gesell experts in child development state:

Working around those rigid behavior characteristics is usually more successful than trying to meet them head on. Try to streamline all routines, make the decisions yourself and avoid situations where the child takes over. Avoid giving the child choices except when it doesn't matter, as when you ask: "Do you want the red one or the blue one?" Avoid questions which can be answered "No." For example, don't ask: "Can you hang up your coat?" Ask: "Where does your coat go?" Use suggestive words and phrases such as "you forgot," "needs," "has to have," "it's time to," as well as face-saving commands like "How about—?" or "Let's—." Your patience and willingness to use endless techniques will help you get through this difficult period. So will a little humor. On unimportant matters, of course, you can bow to your tyrannical little emperor, with "Certainly, your majesty."

Whining is at its peak at three and a half. The best way to treat whining is to prevent it. No matter how much time you may be giving to your child, if he whines he probably needs more attention. He may need someone to play with, to be helped to play more creatively or constructively, or to have his day planned differently. He may need more rest, or more frequent snacks, or more interesting things to fill his life. Patience is what the whiner needs from those around him. Certain by-products of behavior started at this period—such as stuttering—may continue longer than they should.¹²

Though the Gesell Institute leaders place these characteristic tendencies as falling in the two and a half and three and a half year old period they also carry over into the older years.

¹² Jack Harrison Pollack, "The New Gesell Study in Child Behavior," Collier's, Volume 136, No. 5, September 2, 1955, pp. 20-21.

The law of readiness must be considered at all age levels and is very important during preschool years. It is too easy for a parent to expect the child to act in adult ways. An adult must realize that a child may have to be told the same thing many times before it actually becomes a part of him. To scold him for not remembering will cause him to feel insecure and uncertain as to future reactions toward him for forgetting a certain activity of which he knows nothing. Until it becomes a part of his thinking so that he can work at it on his own and unprompted, it is entirely outside of his mental process—in other words it is completely forgotten. Adults may feel that scolding him for forgetting will help him to remember the next time the same situation is created. But it is probably safe to say the scolding on the part of the adult just builds another barrier between him and the child rather than to create the desired association. This same relationship of ideas carries over into school and too often just to be forced to remember or recall is a block in itself as far as student-curriculum content is concerned. To be unpleasantly forced to do a particular thing is much different from the pleasant approach. In other words as the Gesell Institute personnel stated it is better to work around a situation rather than to meet it head on.¹³ Until an infant or child is ready, or matured to the point to let the new activity become a part of his mental process, one should be patient, and be willing to repeat in ways which will excite his interests in a manner pleasing to him. It must be remembered that the adults have years of experience whereas the infant is a new little creature in a new and unknown world. This is the point where so many adults vent their frustrated emotional life upon the infant or child because they themselves need an outlet for their suppressed feelings, and because the child is helpless and does not understand the cause, and cannot help the adult to realize what he is actually doing. If an adult could actually place his personality

¹³ *Ibid.*, p. 20.

in a corner and back off and look at it he would probably be very ashamed for having taken out on a little defenseless child the outcome of his own failures.

Each adult needs to make a continuous and objective study of his own actions if he is to render to society the helpfulness expected of him by fellow members of a democracy.

"Readiness for learning depends on a child's physical development and health; upon his mental ability or educability; upon previous experiences; and upon his personality structure. The present grows out of his past."¹⁴ For each person is the outcome of *all* his past experiences.

During the preschool years of life the responsibility of the adult is to help the child discover for himself the most satisfying ways of meeting life. An adult may feel too busy to take time to make the child a part of his or her daily activities, but the amount of time devoted to the child for this purpose determines two things: in what values the parent or adult puts importance; and whether he or she wants to help the child to live, or to die. The day of letting children learn on their own as they watch mother and dad is now over and is superseded by a series of experiences caused by a world of secondary groups where influences are all around the child demanding that he live many roles which at times even conflict with each other.

Let us summarize this infant-and-his-heritage chapter by stating that an adult—whether parent or not, whether man or woman—should realize the great contribution he or she can make for the nation and for the free expression of growing infants if he will learn what makes children "click," and will do his or her part to guide each one into happy and worthwhile self-development. This is character education of national significance.

¹⁴ Ruth Strang, *An Introduction to Child Study*, New York, The Macmillan Company, 1951, p. 89. By permission.

CHAPTER TWO

THE CHILD AND HIS HOME

THE INSTITUTIONS responsible for character education are the home, school, and church. Because the child is home more than elsewhere, in this chapter let us think of the child of six through fourteen years of age, and his relationships at home and in his home community. His school community will be treated in the next chapter.

How to make character education produce a better citizen is our purpose. Character education is concerned with attitudes and behavior.

The Gesell Institute report referred to in Chapter One supports a fairly well-known theory that children pass through quiescent and turbulent periods successively during their growth. It is important to recognize these periods as a process of normal development. When a parent understands their pattern it is easier to maintain a consistent and wholesome plan of guidance and counseling.

The poor coordination that appears in the child three and a half years old has passed at the age we are now dealing in—by the time he has reached school age. But the desire of the four-year-old to be his own boss carries over into school age. School-age children will manifest that it is accentuated by their physical development. During the first few years of school a feeling of possessiveness regarding personal possessions will continue, and there will be a lack of willingness to share with other children. At home most children need not ask for whatever they desire to play with because the playthings are theirs anyway. This fact is often overlooked by parents when they wonder why their children want to pick up things in the stores or in other public places, or in other homes.

The seven-year-old is greatly concerned with himself, how others treat him, and his place in the world. He hates to be interrupted. And his things need to be protected, taken away from younger brothers and sisters.

Parents of a seven-year-old should steer a delicate course between being reasonably sympathetic with their child's many complaints and yet not taking them too seriously.

If the eight-year-old begins something well but ends it poorly, the parent can help him not to have too great a feeling of failure. For at this age nothing seems too difficult for him to tackle. But he is ready for a good two-way relationship. Now concerned with what people think as well as what they do, he has more to offer than he did earlier, but he expects more of people in return.¹

During the period from birth to complete independence both parents should share the companionship of their growing children, and be as sensitive to their wishes to be alone as to their hunger for manifestations of love and affection. One must be wise to all their expressions of illness when they are detailed to carry out some responsibility about the home. A little six-year-old girl had been playing quite actively for some time, and then stopped to locate her godfather. After a little talk between them she was asked by her mother to do some minor job. As she went away to do the job she said, "There's nothing but work in this house." This was an ideal time to point out that to do these little things helps another and can make both feel they are working together toward happy fellowship. Children often surprise adults with their expressions some of which are causes for parental pride. This little girl and her youngest brother—who was not quite five years old at the time—went on an errand with the author. They asked that their favorite cakes be purchased and were about to start eating them even before leaving the store. They were told they must wait until supper time to eat them for it was only an hour away. After arriving home the bag of cakes was placed in the refrigerator. In about an hour

¹ Jack Harrison Pollack, "The New Gesell Study on Child Behavior," Collier's, Vol. 136, No. 5, September 2, 1955, pp. 22-23.

and a half their mother arrived from the office, whereupon the little boy climbed up beside the refrigerator and got the bag to show mother the contents. But he warned that the cakes were for supper and no one was to eat them before that time. You can imagine the vest buttons of the godfather strained with pride when he heard of the incident. To him this was character building toward integrity; it was character education, a learning process wherein these children were recognizing values, and were making their own moral choices.

Learning should begin with the situation and work itself through to a completed act by an analysis of the situation, and a consideration of the possible outcome. There may be several solutions; there may also be several methods by which the solutions may be reached. These should be reviewed in the light of the experiences of our forefathers, rather than by our own method of trial-and-error. Here the adult has the advantage over the child because he has had many more years to learn about the racial heritage; many more years in which to try by experience the validity of the advices of his forefathers. This prepares him to be a wise guide to suggest to the child the most valuable solutions. He can help the child to choose the solution which will be most successful considering all angles of the situation. When the method of solution is chosen there should be no delay in putting it into action. It is essential that an adult have several answers to an expected situation already thought out before the situation actually arises. If one does not have he may be greatly embarrassed due to his hesitancy in guiding a group of children, or even one child, when a situation does arise. One does not have time to sit at his table and look up in a book a possible answer. The opportunity for constructive learning is at the time the situation arises, not after it has already passed on into a new and everchanging one due to the poor leadership of the adult standing by. Children capitalize upon an adult's lack of competent leadership. One educator states, "For most life

situations we need to have our answers ready.”² We cannot have these answers ready unless we make the heritage of our race concerning growth patterns of children a part of our everyday thinking. A knowledge of these patterns must be so much a part of all adults that they automatically respond wisely to any situation which may arise. This may seem too idealistic, but surely our society has a long way to go even to approach it.

One hot afternoon a student of our college fainted in the college library. In the fall he cut his eyebrow so it was bleeding profusely. Fellow students placed him in a chair. This method of action was a poor choice; it is wiser to leave a person lying down when he is injured in this way. Teachers stood about in a tight circle sputtering, “What shall we do?” They had no answer ready for that particular situation.

A harassed and sobbing mother asked the author one evening what she could do to keep her fifteen-year-old son from constantly fighting with his thirteen-year-old brother. Tired and worn out from hard work in a rather trying occupation, physically and mentally she was unable to cope with the constant—so it seemed to her—quarreling of her two boys. She had no answer for the immediate situation.

Many mothers feel forced to work away from home, and so many times this is true because there are children to care for, or sick relatives, or because of parents’ being divorced. Courts usually give the custody of the children to the mother but do not give her adequate income from the father so that she may remain home with the children to guide their development. Under present circumstances the father is often left free to marry again, and without the problem of taking care of his own children by his previous marriage. Mothers usually have less opportunity to marry again even if they wish to, for men hesitate to assume the responsibility of children who are not their own.

² Agness Boysen, *First Things First*, Chicago, Associated Authors, 1938, p. 13.

All of these home situations make a good character education program nearly impossible. The children are often left without adequate supervision during their leisure time. They are influenced by people they meet away from home. These are often from groups who do not have the same moral standards. To be acceptable by the group members one usually has to conform to their practices. Children and youth constantly find themselves in the midst of two or more groups with different ideals, and different standards by which to live. Seeking the acceptance of each group with which they may associate, children will try to conform to the ways of members of whatever group they are with at the time. When changing from one group to another—maybe several times during one day—they are forced to assume a different role for each. Because the standards in one role—say, at home—are different than those at the neighbors', and again different at another neighbor, the child becomes confused. He will bring home characteristics of all of these roles. Parents need to make corrections wisely if these characteristics do not meet with their approval.

Good leadership on the part of each parent is essential in this process of guiding their developing children from day to day. A parent, or any adult, to be a good leader of children and youth—or of other adults, for that matter—must possess the following prerequisites of leadership: consistency, unselfishness, honesty, economy and thrift, orderliness, skill to direct intelligently, ability to reconcile differences, an appreciation of art and beauty, cheerfulness and self-control, a loving and sympathetic disposition, and a good sense of humor.

For the most part, homes of today are much different from the closely knit primary group of three or four decades ago. Each member of the family had his or her particular duty to perform daily in the home. In rural communities this still exists, but the percentage of the population of the United States which lives on the farm is now less than one fifth of its total. With the greater part of its population concentrated in urban areas,

where the playground of a city family is usually the front or back porch, or the small back yard and the sidewalk, or even a fire escape, it takes a great deal of planning on the part of the parents to keep the children employed so they will not have a great deal of unguided leisure time. If both parents work the unity of the family will be broken, and though it may seem necessary to the adults to have two incomes, very often it is doing the children an injustice.

There are parents who do not want to accept their children because they do not want the responsibility of caring for them. To them the good life is to be independent and free from any type of responsibility. This is an attitude of extreme selfishness which can be seen in many of the associations people have with each other. Civil defense, character building youth organizations, civic clubs working for the good of the community and many other volunteer activities whose major purpose is to help those in need have difficulty in maintaining their staffs. The fact people feel too busy to participate in these activities does not end with their refusal to take part. It is aired in the home and the children are guided into an antisocial pattern of thinking. This confusing of values before the children only adds to their mental conflicts which have been fostered by the various roles they are called upon to take part in during each day's activities with their associates. Their parents have violated one of the major prerequisites to good leadership: consistency.

"Be a good little girl now and help your brother," the parent will admonish. "I don't wanna play wif him. I hate him." Then the parent will threaten the child, "Do you want to go to bed?" I often wonder why parents are exasperated when their children rebel at going to bed at night when the going-to-bed idea has been used as a means of threatened punishment earlier in the day: at night it is a means by which one can grow strong and big; during the day it is a means of punishment. Just how inconsistent can we mortals be!

Parents—and teachers, too—make the mistake of expecting

children to act as adults rather than to act their age. But a child's particular level of maturity is as far as one can expect him to have reached at that time, and rather than to expect him to conform to an adult pattern he should be accepted at the particular level he has reached. In short, begin guiding a child at the point where he is in his development. This is another of the important principles of growth and of learning. His progress in the appreciation of values also depends upon this principle.

What is a good method by which to discover and develop values? On this issue basic differences exist as far as the approach to character education is concerned. As adults we must guide children and youth to discover and evaluate what is best in the long run. There are two major schools of thought as to what is a good method by which to discover values. Both schools agree that all values may be placed in two major categories: moral and spiritual. William Clayton Bower states:

If moral and spiritual values have their origin outside human experience and have to be imported into it from the outside, the method obviously will be external and authoritative and will assume the form of inculcation. The same will be true if these values reside in the adult members of society and have to be transferred to its immature members.

If, on the other hand, moral and spiritual values inhere in the nature of human experience and grow out of it . . . the procedure will take the form of helping growing persons to become aware of their experience, to become sensitive to these values as they emerge from the relations and functions of everyday living, and to bring them to their full functioning in the motivation and control of that experience. If moral and spiritual values are to be real and vital to people they need to be experienced.*

This principle has already been stated several times: we are the outcome of all our past experiences. Until a proposition

* William Clayton Bower, *Moral and Spiritual Values in Education*, Lexington, University of Kentucky Press, 1952, pp. 61-62.

becomes a part of one's experience it has not been learned. The dictionary gives the definition of experience as being the sum total of the conscious events which compose an individual life. Experience is the actual living through an event or events; the actual enjoyment or suffering.

But Theodore Brameld seems to give a more satisfying definition. He distinguishes between the *foreground* and *background* of reality.

The distinction is between experience that is in the focus of awareness and that which hovers on the dim periphery. Backgrounds shift to foregrounds as they become resources of reflective processes; foregrounds become backgrounds as they recede for the time being from the field of sharp attention and concern;⁴

Man's mind . . . exists *within* the flow of experience not at all *outside* of it. . . . Mind behaves in organic relation with the body, the feelings, the habits, and the other responses of the total organism. It exists only in terms of its activity or activities, of its ways of behaving, of what it does to give definite advantages to the organism of which it is a part. It *is* indeed what it *does*.⁵

It is this author's belief that persons have as original equipment a basic tendency to goodness rather than to evil. This will influence one to add to his experiences the weight of goodness inherent within him. The enrichment of the particular experience by this self-giving process gives one a sense of undergirding, of achievement, of self-worth which cannot exist if moral and spiritual values originate outside human experience. To a certain degree the abhorrence of evil springs from this inherent capacity to goodness.

Some psychologists may contend that one is born amoral rather than morally good or immoral, and that one develops solely according to his environment, with the exception that his progress will be limited to his physical heritage or capacity.

⁴ Reprinted from *Philosophies of Education in Cultural Perspective* by Theodore Brameld, by permission of the Dryden Press, Inc. Copyright 1955 by the Dryden Press, p. 104.

⁵ *Ibid.*, p. 102.

But it is common knowledge that at times of disaster and emergency man gives all he has for the benefit of the sufferers, oftentime to the giving of his life. This sacrificial tendency seems to be inherent, a part of his original equipment or heritage. Even small children react quickly and sympathetically to the suffering of others. Also inherent in man is the tendency to friendliness, to gregariousness. This appears at a very early age. Little children have confidence in and trust other people until taught otherwise. Some may say this is the outcome of environment because of the associations children have with their parents. But even in adulthood after having been warned of the wiles of others, generally speaking, people seem willing to trust their fellowmen.

These choices of attitudes are based upon past experiences in discovering and developing values undergirded by the confidence gained through the influence of one's basic tendency to goodness.

Religious beliefs of parents and other adults are also important in the character formation of the children. In this field there is a dangerous amount of inconsistency. Some religious groups feel that infants are born in sin, that the act of sexual intercourse for their conception is itself a sin, and that one must undergo a particular experience, spiritual experience to be made free from this so-called iniquitous act of procreation. Religion has been used as a disciplinary measure to make people to conform to the accepted social pattern of specific groups. Whatever the felt need of the era, religion was used in such a way as to force a portion, at least, of persons into the pattern of living desired. The fact that half of the population of the United States, for example, has not yet been moved by the decree of various religious bodies, only seems to strengthen the ardor of those religious leaders in claiming that theirs is the only true way; rather than to cause them to evaluate their methods and teachings for the purpose of finding a more effective answer.

In spite of the efforts of religious leaders suicide rates, juvenile delinquency, prostitution, sale of drugs and beverages that undermine character and health, divorce rates, pregnancy of unmarried girls, and the population of social parasites increase constantly. Here again inconsistency is paramount. Inconsistency is also the rule where social welfare is concerned. Those with a low measure of integrity are willing to create for themselves situations such that they can become recipients of social welfare relief from which the honest struggling homeowner with a large family and a ne'er-do-well wage earner cannot benefit.

Metropolitan areas are cleaning up their slums and are replacing them with housing units administered by the city. But within a few years it will probably be found that the number of these is inadequate. More and more people will be driven to relinquish whatever property they have in order to live in a low rental housing unit where they can receive the benefit of social welfare funds in larger amounts and with less physical labor than if they were working. Already it has been said that basically man is good; he is also basically looking for self-preservation, and if his society makes it so hard for him to be independent and reasonably happy, he will try to find an easier way to gain the necessities of life. It is the masses who live on the low income level. A chart from the Mid-century White House Conference Chart Book shows that 87 children out of every 100 come from families with annual incomes of less than \$5,000, and that 25% of these children are from families with an annual income of less than \$2,000.⁶

The present index of living when compared with the salary scale shows that it is the masses who struggle to maintain an independent and reasonably happy way of life. The minority pay taxes from their abundance. The masses pay out of their

⁶ Chart, *Midcentury White House Conference Chart Book*, Health Publications Institute, Inc., Raleigh, N. C., 1948.

mite which is often all that they have. This is another of the many inconsistencies in society.

These inconsistencies of society become table-talk in the families that make up the masses. Parents become vociferous in their expletives against existing conditions. The dishonest practices of a few officials brand all as thieves and robbers who need their necks wrung. There is an atmosphere of frustration, insecurity, and an there-is-nothing-we-can-do-about-it attitude in the home. Little children sense it; it becomes a part of them; they, too, feel uncertain about the future. They ask for candy, or a trip to the movies, or to the beach, and have their faces slapped by an irate parent caught unprepared to meet another demand in addition to all those that every-day-living requires.

It is this lack of economic security that causes so many homes to be broken, and children to become frustrated over choices in moral and spiritual values. They feel insecure as to their future. Their personalities are influenced by the apprehensiveness of adults. They are unable to meet new demands because their parents cannot cope with them either. If these parents cannot meet them, who can! (Some say the school teacher is trained to do this and that that is what she gets paid for.)

Probably this is the type of atmosphere which exists in the majority of the homes in America. Moral and spiritual values are not consistently standardized, nor followed by all individuals. The guardian of moral and spiritual ideals—the church—is inconsistent in its own ranks. More and more children and adults are learning by the trial-and-error method. Some of this is the outcome of necessity because parents and leaders have no adequate answer for each specific situation. Man has a tendency to adopt a neutral position, an on-the-fence idea that seldom lets anyone know where he stands. Actually he himself may not know, and has never taken time to try to think through a way of life which will be founded on some specific principles proved by the past experiences of his race.

I have asked many of my college students to express their

individual way of life, to actually write it out. All of them seem to have no idea where to begin. A way of life should be lived, discussed, evaluated, and reevaluated, intelligently experimented with, and some very basic conclusions drawn up in the home before a youth is thrust out into the world on his own. If his parents are vague in their concept of what life is or of what it should be, their children will grow to adulthood with that same feeling of vagueness, indecision, and insecurity. What do you believe is the best way of life? In what do you believe? Are you helping children and youth to live, or to die? A child spends more time, more hours, more days at home than he does anywhere else. Some may feel that this is not so, because they know of particular situations where the children are not actually in the home but may be on the community playground, or down by the brook, but all in all, generally speaking, a child spends more time in the home influence than he does away from it. What are you doing to help him mature into a well-rounded helpful citizen to be independent and reasonably happy in a democracy?

During this eight or nine years of growth he or she has changed physically several times, and has matured into youthhood, has become able to procreate, has experienced several emotional upheavals, probably has been misunderstood by parents, and other adults, has had many obstacles to meet alone, has had energies difficult to express and control in worthwhile exercise. Probably through all these years he has been the victim of inconsistency everywhere—except maybe in school. Depending upon the qualifications required of school teachers and educational administrative officers, he may have met some inconsistencies in the school system.

It may be that consistency should be the number one goal toward which parents and other adults should strive. Much confusion in the minds of children has been caused by parental inconsistency in areas of guidance, in recreation, in discipline, and in social activities. This creates situations difficult for chil-

dren to cope with. If their playmates date at thirteen, why can't they, they will ask. If their associates are allowed to remain out on dates until one o'clock in the morning, why can't they? If their pals drive the family car when only fifteen, why should they wait until they are sixteen or seventeen? If the neighbor's youth has a 22 rifle at ten years of age why should this particular boy have to wait until he is fifteen or sixteen? All these home community inconsistencies harass and try thoughtful parents. Add these to the many situations put upon them because of economic, social, and political problems, to say nothing of stomach ulcers, and various other ills afflicting so large a number of our population, and the overall home situation seems hectic to say the least.

In studying the home one must also think of the influence all these distractions have upon the emotional and physical makeup of the individual, and upon the development of his personality.

Mental, moral, and spiritual health is dependent upon a well-balanced and healthy physical organism. Balance is maintained by the glandular secretions of the body. If one lives in fear, or insecurity, these glands will be overexcited and their secretion becomes abnormal in amount. This has a very definite reaction upon one's personality because abnormal amounts of secretion induced by mental processes cause one to develop various physical disorders. In their turn physical disorders influence mental processes so there is an overall personality disorder.

Instincts at their higher levels assume the form of fundamental wishes: for recognition, intimacy, security, and new experience. At their lower levels they are basic drives of the physical organism for the satisfaction of organic needs, such as hunger, sex, and defense. Happiness and self-fulfillment largely depend upon the constructive organization, discipline, and satisfaction of these drives. Their denial or repression leads to frustration and compensatory or escape mechanisms of behavior.⁷

⁷ William Clayton Bower, *Moral and Spiritual Values in Education*. Lexington, University of Kentucky Press, 1952, p. 43.

As these drives develop they produce conditions that cause the individual to react in ways that relieve tensions and produce a satisfactory adjustment. If a tension cannot be released, it continues and increases. . . . More dangerous reactions under such circumstances is withdrawal from social experience altogether or the development of undesirable responses that alleviate but do not eliminate the frustration.⁸

The responsibility of the parents—of all adults—is to be able to understand different experiences, what brings them about, and how to choose wisely those experiences which are most able to enrich one's personality.

Dr. Forlines, late president of Westminster Theological Seminary, defined a person as a rational being possessed of intellect, sensibility, and will. Maybe this is the ideal, for as one watches masses of people interact with each other there may be questions as to their rationality, especially in their choice of values. Too frequently one's personality is given no thought by that particular individual. His main object seems to be that of making a good impression with the boss, or to make a good business deal, or to prepare himself for a higher income bracket. Some may feel that to formulate a philosophy of life should be left to the students of philosophy or to the clergy. But everyone is actually formulating and living *a* way of life peculiar to himself whether he acknowledges it or not; and it is one which his associates are reading every day. Because one is actually "on parade" he should stand himself in a corner periodically, try to look at himself objectively, and ask himself, "What kind of person am I; for what am I living; what purposes am I working toward; and am I making worthwhile contributions to my society?" If every adult would do this periodically, much of the aimless and purposeless living of today would be succeeded by more mature and purposeful living on the

⁸ Lindley J. Stiles and Mattie F. Dorsey, *Democratic Teaching in Secondary Schools*, New York, J. B. Lippincott Company, 1950, p. 140.

part of the adults of tomorrow. More individuals would have a clearer pattern of what life is and of what it is supposed to be. An organized system of values and a working philosophy of life gives a significant sense of meaning and worth to the business of living. These also set purposes for living and give direction toward realizing desired experiences. A planned life is a directed life even though many situations may rise to change the details of the original plan. A purposeful life carries its own motivation and does away with aimless living in the clutches of uncontrollable circumstances. In the home children respect an adult whose philosophy of life fosters their confidence, whose parental influence respects their individual differences and liberties, and whose actions manifest that children are capable of assuming responsibility in the overall family venture. These attitudes on the part of adults help children to have balanced and healthy bodies, which in turn produce balanced and stable mental attitudes, surrounded by feelings of belonging, security, and well being.

The nation's highway accident toll of deaths is steadily climbing as the number of automobiles increase on the highways. Driving habits manifest the character guidance youth and adults had when they were children, and the examples set before them when they were younger and observed the actions of their parents, or of other adults. They probably remember hearing their parents fret and fume at the wheel of the family car as the family drove home from the beach or mountains, along with hundreds of other families trying to get home in time to go to work. As children the adults of today probably remember the bragging dad did on his driving ability, or how much better he could drive than mother. The author has listened so often to his church youth fellowship members riding with him constantly pleading, "Floor it! Floor it! If you don't you're chicken!" Or, "My dad doesn't poke along like this!" Or, "I don't want to ride with the preacher. He drives too slow!" Such expressions from children show that there has been a lack of

guidance on the part of their parents as far as safety and driving courtesy is concerned. It also manifests that the parents have not helped their children by good example to recognize the importance of the work done by protective agencies anxious to save life, and to help all members of society to experience freedom from a troubled conscience. It is probably safe to say that any driver, or companion of a driver, who is the cause of a death on the highway will not forget the particular scene for a long time.

As children grow to youth physically, and participate in drag races and hot rod antics, their recklessness manifests immaturity. Their immaturity is the outcome of attitudes pictured by their parents and other adults, choices the older people made when it came to the matter of choosing values with long-range implications.

The United States population also loses many of its members through brawls, knifings, shootings, and even a few by the more modern way of blowing a rich or hated relative into the Great Unknown while the latter is a passenger in some crowded airliner. Observers may ask, "What quirk of mind did he have to do such a thing?" Or some may try to pass the situation off by saying, "He must have been crazy!" Though one may never learn the true cause for these bizarre actions, there seems to be enough information gleaned from psychological and sociological research to support the idea that much of one's attitudes formed in older years are directly influenced by childhood experiences. Childhood experiences are either directly or indirectly guided into being by parents and other adults who have contacts with the children concerned. This is a matter the importance of which cannot be emphasized too much. As has already been stated, learning of some type is taking place during a child's every waking moment. If he learns on his own he will lean heavily upon the trial-and-error method. If he is left to his own imagination his actions may be the result of equally as fantastic ideas, for to a child little is impossible. But with careful and under-

standing guidance from an adult consecrated to parenthood in all its implications, a child can develop into a well-rounded personality enhancing his community and nation.

It is not necessary to dwell on the effects of alcoholism, shiftlessness, immorality, dishonesty, and irresponsibility on the part of a family member. There are many volumes already written proposing ways of coping with these problems as they affect the growing child. In such situations the home is not an acceptable environment for children. In cases children are taken from this type of environment and placed in foster homes. Although the problem of environment may be partially solved, it also introduces a new set of problems.

There are other homes with situations where a couple may not have had children of their own and so they adopted one or more. This presents another unnatural environment for the child. Very few persons can make the psychological transition from a non-parent to a foster parent as completely as one passes from a non-parent to a blood parent. Usually feelings of inadequacy are ever present with the foster parent, and these feelings find expression in ways which make normal, balanced, and rational activity difficult.

Then there are homes where one parent may have died and the other either has remained single or has remarried. Each situation has characteristics peculiar to itself and these may be influenced by the gossip of the home community. There is the home where children are born to unwed mothers. In American society not all such children are adopted, nor are they all living in orphanages.

What type of home have you created for your, or for someone else's children? One cannot shrug off his responsibility by blaming his shortcomings upon some physical ill he may have; or upon his nervous tensions, or his tendencies to certain weaknesses. Character education of a sort is going on all the time. It is the adult's responsibility to see that he makes that education

the best in the land. Do you help them to live or to die! How can they learn without a teacher? A nation is made up of individuals and you are one of those individuals.

CHAPTER THREE

THE CHILD AND HIS SCHOOL COMMUNITY

IN THE PRECEDING CHAPTER there was pointed out the fact that a child spends more time in the home than elsewhere. The institution in which he is supposed to spend the next greatest number of hours is the school. Here for 180 days a year he is guided by trained teachers to learn the achievements of the human race from its supposed beginnings to his present day. At the same time he is associating with individuals his own age and many who may be either older or younger. He is participating in inter-school activities which introduce him to the larger world to which he has not heretofore become accustomed. Probably he is having his share of scraps with those who do not think as he does, and whom he tries to change to his way of thinking, or along with them he may go because they are stronger than he.

It must be recognized at the start that the public school educational system is totally inadequate to build good citizens at its present overall status of efficiency. In the last few decades compulsory public school attendance of those between six and sixteen years of age, and the general public's more advanced appreciation of secondary school education have crowded present facilities beyond their capacity. This has started—along with a greater number of children making up our present society—a boom in school building construction which is gradually breaking down the conservative estimates of as equally as conservative a society that abhors increased tax assessments. At one time, in rural areas, it was thought unnecessary for a farm boy to attend school beyond those grades where a mastery of reading, writing, and arithmetic on a level required in simple farming could be

obtained. All the help that growing children could provide was needed in planting, cultivating, and harvesting crops. Even to this day there are some states where school begins in August instead of in September so the children may be free to help with the harvest later in the school year.

With increased mobility and transportation facilities the rural people are less isolated and are on a more equal standard of living with those of the metropolitan areas.

It has been stated that at present 97 per cent of the nation's children between the ages of six and fourteen are attending school. It is estimated that this group represents in round figures about 31 million American children.

The advances in mobility and transportation have brought people closer together, have made more accessible to them the products of industry, have brought the advantages and goods of the city to the home in the remotest rural areas. Transportation has also helped a large percentage of the American population to be moving constantly thus causing children to have to attend several different schools during their educational career up to graduation from high school. Transportation has also helped states and counties to organize educational services more effectively. With the school bus system one-room schools with one or two children in each of eight grades, and its attendant teaching difficulties, have disappeared. Children are brought from a wide area to a centrally located well-equipped building where teachers have become specialists, and where the number of students in one class may reach as many as fifty. The large class is the other extreme to the tiny class of one to five. With free school bus transportation—that is, tax supported—more children are attending school than ever before. There are less families who have been evading the responsibility of sending their children to the public schools.

Now classrooms are overcrowded to the point some schools are having dual sessions with its capacity group in the forenoon, and an entirely different capacity group in the afternoon, and

with teachers doing double duty repeating their morning instruction in the afternoon. The need for more school buildings, and for more teachers is critical. In some of the states in the United States high school graduates are teaching in primary schools because more highly qualified teachers are not available. One member of the North Carolina Board of Education stated that the public school staff is nearing that of just providing baby sitters for the students.

A visit to some of the summer sessions of colleges in America will reveal that many teachers of twelve to twenty years of teaching experience are still working toward their first college degree. With all due respect for their efforts at personal educational attainment, a large percentage cannot write legibly, spell correctly, nor construct sentences properly.

The rather low salary scale for public school teachers—as well as that for college professors—gives little incentive to choose teaching as a profession when a person has many more lucrative professions from which to make his selection. As long as the public education of the nation's children is left to an army of teachers of varying qualifications the quality of citizens produced is bound to be questionable and unstable.

What are the human and economic costs of inadequate schooling? How many billions of dollars are added annually to the cost of maintaining the nation if the emphasis in education is placed upon learning the facts of the past rather than upon character growth to prepare one to meet present-day situations in a manner that is helpful and worthwhile to all? The public school educational system should be that which guides children and youth into self-realization and worthwhile contributions made to society as a whole. It should guide children and youth into developing a stable and dependable philosophy of life based upon the highest character ideals of the human race. In character education factual material should be used as a tool by which to acquaint one's self with the world in which he lives, and by which to benefit from the experiences of the race

rather than to be taught as an end in itself. If a child stores in his mind all the important events in history, and knows all the algebraic equations, of what good are they to him unless by studying them they mould his character toward greater integrity, and ground his philosophy of life upon a cause and effect order of events in the world?

To guide children and youth teachers should have a clearly defined and personally understood philosophy of life of their own. How can they guide children, for example, if they are asked why one of the students had to die, and they cannot place this possible situation in a reasonably understood area of man's living! It is probably correct to say that the majority of our public school teachers have never been challenged to explain what they believe. But each time they have to answer some question about man's relationship to his universe and to his fellowmen they are disclosing what they believe. When put alongside of their everyday responses to the school community situations what they live and what they answer to particular questions may not be very consistent. It is good practice for all adults to formulate a philosophy of life and then to periodically review it and bring it up to date by changing it to include new ideas learned, but keeping a consistent whole.

Another important step for teachers to take is to define the goal toward which they are to work as each individual child comes to them for the first time. What does the public school system want to make out of each boy and girl who is assigned to its care 180 days a year for eight or nine years? As one defines this goal he should visualize the United States as a democracy, and that the right of living in this democracy carries with it responsibilities. A democracy is a form of government in which the power to govern rests with the people. This idea that each individual who is of age is entitled to a voice in the government is based upon the belief that each person is of equal dignity, importance, and value.

In a democratic society where each person who is of age is

entitled to a voice in the making of the laws and decisions which affect the lives of all, each citizen is responsible for the welfare of society as a whole. This responsibility for the welfare of society as a whole which is a duty of each citizen is often difficult to define, for in many instances citizens have grouped themselves together to care for certain responsibilities collectively rather than individually. In addition to this certain responsibilities for the general welfare of all the people in the nation have been delegated to particular federal government agencies. From sidewalk talk one concludes that the masses would rather place upon the governmental agencies *all* of the responsibilities which a democracy usually allocates to its individual citizens. Those who would give up their responsibilities do not seem to realize that by so doing they surrender the democratic way of life. Human nature has a tendency to want to shirk its duty and to put that duty upon someone else. This wanting to live in a society where the freedom of the individual is put above all else when put over against the tendency to shirk the attending responsibility is another point of inconsistency in American society.

The democratic way of life includes the beliefs, ideals, customs, and institutions that mould one's thoughts into attitudes, and which influence one's behavior. The attitudes and behavior of members of a group are a measure of their values: of what they think is most important in life. Our public school system and the type of youth it turns out also shows what is of most value to our society. Too often the emphasis is upon values which are outmoded.

Children should receive the kind of education which will develop their whole person, guide them into facing life's problems realistically, and guide them into becoming helpful citizens in a democracy.

From the adults of our society must come this leadership.

The idealism of the leadership in all phases of American life is more largely affected by the teacher than by anyone else. Hence

the potential influence of those who *teach* is greater than that of those who *do* since the outlook, competence, skill, and motivation of the student are derived in large part from the teacher.

In other words, the student cannot do if the teacher does not do¹

If teachers will keep this goal in mind as they face the members of their classes each day there may be a smaller number of our youth who renounce the democracy which fostered and protected them. The rather general feeling that the individual has no responsibility toward his nation would gradually disappear. Fewer teachers would be confessing to their not having done as much as they wish they had for a former student now grown to adulthood and spending the rest of his life in prison. More teachers would be visiting parents and learning home situations, and trying to gain parents' cooperation in helping their child to become a good citizen. Teachers probably would be rendering a much greater service visiting the parents than they do grading papers and filling out so many reports for school administrators.

The keeping of discipline would probably be less difficult than it is at present. Some teachers look at students with the attitude of maintaining discipline and order rather than with the attitude of guiding them into fruitful citizenship. This is one of the characteristics of the ineffective authoritarian principle of education. Another characteristic is that for many decades the school system has confused the learning of facts with true learning. The school still teaches information as an end in itself. The professor or teacher presents the material through the lecture method and the student is supposed to take it all down in notes so that at examination time he can give it back to the teacher. Some call this cold storage education. Others feel it is just a test of one's memorizing ability. If the facts presented in the classroom are not specifically related to

¹ Oliver C. Carmichael, *The Changing Role of Higher Education*, New York, The Macmillan Company, 1949, p. 52.

everyday activities of the student they are of little use to him. Facts have to become a part of one's experience at the time they are considered if the learner is to benefit from them. Otherwise they are just more material to be added to that he has been asked to remember from other classes. At best students' memory span is not capable of remembering more than twenty-five per cent of what is presented them to learn, and attrition begins almost immediately after the presentation.

"Neither teaching nor the learning it seeks to encourage takes place apart from a system of living."²

It is the responsibility of teachers to associate factual material with the everyday experiences of the child. To be able to know what the everyday experiences of the child are, a teacher must keep abreast of the local school community activities and happenings, and learn as much as possible about each individual student. Otherwise a teacher is constantly violating one of the basic rules of teaching: to begin where the child is. One cannot *know* where a child is in his level of maturity just by seeing him at class time or on the playground. One may be able to learn many of his attitudes by watching his behavior, but *why* he acts as he does the teacher cannot possibly learn by limiting observation to classroom and playground activities. This probably is the weak spot in character education or in education as a whole. Even teachers use trial-and-error methods to elicit desired responses from their students. Therefore they are constantly working in the dark. This practice is detected by the child and he joins in the game by trying to keep the teacher constantly in the dark. Teachers will admit they have so many activities to care for they have little time to spend getting personally acquainted with each individual child. If the teachers are specialists in certain fields of learning, their number of students will be increased three or four fold, which makes it

²Lindley J. Stiles and Mattie F. Dorsey, *Democratic Teaching in Secondary Schools*, New York, I. B. Lippincott Company, 1950, p. 15.

nearly impossible for them to become personally acquainted with them all: that is, a teacher of music may have three or four classes of children during the program for even one day. This may be termed as one of the shortcomings of the consolidated schools. The American trend toward bigness in its schools is comparable to Russia's trend toward bigness in its agricultural efforts. American educational institutions become so large students do not even know all the children in any one of their classes. Neither does the teacher. If a student answers correctly each time called upon in class, and follows a policy of quietness he can go through the entire school system practically unnoticed. One of the American soldiers who renounced his country for communism, repented of his act, and returned to the United States seems to have gone through school in this unnoticed way. He was very quiet so little attention was paid to him.

Some of the schools require their teachers to visit in the homes of their students, but this is usually limited to one or two visits a year. Many parents take no interest in PTA so teachers cannot become acquainted with them at the PTA meetings. Too, not all teachers attend PTA, so that even if the parents did attend they would stand a poor chance of meeting all the teachers of their children. Visiting in the homes of the students is one area of the teacher's work which should not be slighted. But with the shortage of teachers and the below-standard qualifications which many have, the solving of this, one of the weaknesses of our public school system, does not seem to be in the very near future. In small community schools, say in towns of 2,500 to 5,000 population, the opportunity for a teacher to know intimately all of the school children is very possible, but in large schools in metropolitan areas where families hardly know their immediate neighbors, this is even more difficult.

Probably in most situations teachers give the majority of their time to those who seem to be problematic students, and to those who are outstanding. But as a rule the large number

of so-called average students go unnoticed. (To call a student average is really unfair and untrue, for there are no average students if one were to try to find them through a scientific method fair to each individual).

The fact that so many students go unnoticed while in school is probably one reason why so many drop out of school as soon as they reach the age when it is no longer compulsory for them to attend. School is disinteresting to them, and especially to boys who hear the water rippling in a nearby or imaginary stream, or their dog is waiting at the door to go on a hunting "expedition," or the opportunity to be employed in some job not as routine and disinteresting as school may be so appealing it hides its disadvantages as far as progress and advancement are concerned.

Here again teachers should keep in mind the goal toward which each student is to be directed—that of making him a well-rounded helpful citizen in a democracy. To reach that goal his whole person must be developed. To become a well-rounded person he must be guided into making his own choices along accepted patterns which are for the benefit of the democracy. To keep each student guided along the path that leads to this goal, teachers must know where he or she is in each step toward maturity. To know the advancement the student has made in his maturity one must know the home background, the student's family relationships, his physical heritage, and his attitudes during each phase of his life. His behavior must be observed in classroom, on the playground, in the lunchroom, and in the community.

Many teachers feel they cannot afford to own a car, or they may have families of their own to care for after school hours, so they do not feel they have time to visit their student's homes. The probability of not finding the parents at home is always to be considered also. But much time can be saved by using the telephone, or asking the child what nights his parents are at home. If a child seems to express the idea his parents are never

home, it may be a clue to the fact that either he does not want a teacher to visit his home, or that maybe his parents do not. Some parents send their children to school so they "can be shed of the brats," and they want "to waste" no time with any of the teachers. Other parents even go to the extreme of feeling that the school is responsible for their child's education and that they need take no part in the child's development, for that is what they pay school taxes for. These are situations teachers should know about; it will take more than two visits a year to change the minds of such immature parents.

In saving time some teachers find it profitable to use the telephone. In an article "Telephone Reports," its author writes:

Reporting to parents by way of the telephone can be very satisfying. Like most other elementary schoolteachers I have attended open-house gatherings, P.T.A. meetings, room mothers' meetings, and numerous conferences with groups of parents. Many of these meetings were valuable and interesting but rarely did they include all the parents. Those whose children were having the most trouble in school were often absent.

Last year after the first ten-week marking period ended at our school, my principal advised me to telephone those parents whose children were having difficulty. This worked so successfully that I decided to call all the parents of my twenty-six pupils this year. I told the class of the plan and asked them to vote on whether they would prefer to convey the idea personally or take a note home. They chose the note. . . . Three parents returned the note with a request for a telephone call on a particular evening. Two parents requested personal conferences to discuss their child's difficulties.

During the telephone talks many minor misunderstandings about the school schedule, class projects, pupil participation, and play periods were also cleared up quickly.

It is difficult to determine . . . who received the greatest benefit, the parent or I. It is certain that I learned a great deal about my pupils as they were outside of school and in the family. I believe that I learned many things which I might not otherwise have known.

After talking to their parents, the personalities of four or five children seemed to change the next day. They became new pupils with infinitely more interesting qualities than they had shown the day before. Much of what I learned about the child could not be utilized immediately but as time went on some of the information helped to give an insight into behavior patterns which could not be understood in the light of school activities alone.³

As one reads about this personal experience of a teacher's method of reaching parents, and of learning where the children were in their maturity level, one must realize this is only one of several methods. It should not be relied upon too heavily for it is a stock phrase that "nothing beats the face-to-face interview." It must also be pointed out that according to the result of this plan only those parents whose children were having difficulties arranged for an interview with the teacher. This is true of most professional leadership-laymen relationships. Even though a teacher visits the homes of all the students on an average of twice a school year, the homes of those students having difficulties should be visited quite regularly, or until the students are better adjusted to the school-community program.

The author of the above report lists several advantages of the telephone interview:

1. The teacher allots time from other duties.
2. Parents and teachers can easily arrange telephone conversations at their mutual convenience.
3. In many instances both parents are at home and can ask questions which either may have.
4. Minor matters can be cleared up without the trouble of the parents leaving the home.
5. The telephone affords some anonymity for those parents who feel socially inadequate.
6. It shows the parents the teacher is interested in their child and is willing to discuss any problems with them.⁴

³ William F. O'Connor, "Telephone Reports," *The Grade Teacher*, Vol. LXXII, Number 1, September 1954, The Educational Publication Corporation, Darien, Connecticut, p. 127.

⁴ *Op. cit.*, p. 127.

The number of parents who have telephones will also influence the amount of contacts which can be made this way. The telephone should be considered as a means of expediting particular student situations.

Some teachers are able to entertain their classes in their own home at least once a year. This helps to establish good teacher-student rapport. Oftentimes teachers belong to the same church as do their students. This is another way to learn students' needs, and particular characteristics of their personalities.

A teacher's associations with students outside the classroom are very important. Much of what they believe about life, about people will be based upon, not so much the factual material a teacher has disclosed to them in class as on what the teacher actually is to the students. What a teacher is depends upon what his or her philosophy of life is, and how consistently an individual has thought it through, and made his behavior conform to it.

The atmosphere of a school has much to do with developing a child's character even as the atmosphere of a home does. If the school and school grounds are generally untidy, bare, and unattractive it may give children the idea of being in a prison. For little children to sit for a half day with their feet dangling above the floor because the chairs are for older persons is not as prevalent as it used to be except in areas where communities are small and the buildings are old. Adults scold children at home and in public places for not hanging up their coats. As a result the new coat gets soiled dragging the floor or resting in a grease spot caused by someone's lunch. But the adult seldom realizes that there are no hooks within the child's reach. Or maybe the parent just throws his or her clothes down at home wherever the disrobing starts. I remember seeing a father come into a home where I was building several cupboards. He was in an irate mood. He started undressing at the entrance to the kitchen where he entered the house, and from that room through dining room, living room, bedroom, and bath some item of

clothing was thrown on the floor. He had four young witnesses, the oldest of which was twelve. Some mothers do the same, or at least they throw their clothes wherever they happen to remove them. When that particular article is needed again the person has to search the house for it trying to locate it. If there are fingers to pick them up from the first place dropped, or a dog that likes to receive approval for bringing one article of some sort, there is no certainty where the article will be found. A teacher has a difficult task to teach orderliness and neatness to children from such a home. Some children will say "What for? I don't do it anywhere else," when asked by a teacher to keep their clothes hung in a special place. These inconsistencies of environment for children do not enhance character growth. Orderliness is one of the essential prerequisites to good leadership. If an adult is not orderly in his actions and personal appearance, he probably is not a very orderly thinker. If he is not an orderly thinker he is neither a good parent or a good teacher. Neither will his children be very fruitful citizens for a democracy.

A parent cannot expect a teacher to undo undesirable habits of pre-school attainment and replace them with more desirable ones. This is a clear example of the different roles a child is often called upon to live. When the roles are so opposite the child becomes confused and frustrated. He loves his parents. Therefore he tries to follow their pattern. But at school he is called upon to live according to different patterns which force him to act out different roles than those he is in at home. There is the constant question of which to follow. But to be accepted at the school he must follow the role of the group there. In order to be acceptable at home he must live the role set by his parents. Due to his greater love for his parents he enters school work with misgiving and a lack of enthusiasm. It may be less demanding to remain at home—until the truant officer arrives. When the child becomes a youth and reaches the age where he is not required to attend school he may be one of the many

who drop out of school at that age. When he drops out his future is generally limited to activities which require only that level of education which he has completed, unless he happens to be an unusually brilliant youth.

For a little while let us think of the new teacher's first day at school. Many of my college students who are women—prospective teachers—seem to prefer to teach in the lower elementary grades, and most of the men are looking forward to teaching in secondary schools. Only about one out of every ten women and men seem to specialize in some subject taught either in the junior or senior high school curriculum. This ratio may not be typical among other colleges which train students for the teaching profession, but from contacts with teachers in this area, it does seem easier to procure teachers for the lower elementary grades than for the upper, and for high school grades. Some say that the eleven- to fourteen-year-olds are too difficult to control. Probably more men should be encouraged to become teachers of this older group. Although there is a feeling that women can better understand and sympathize with the children in the elementary schools.

As a new teacher faces his or her first class on the opening day of school there is an exchange of personality evaluations going on between student and teacher and vice versa. To feel at ease in this situation may be difficult for the new teacher. Any apprehensiveness on his or her part will be detected quickly by the students. Among first and second grade students this may develop no noticeable reaction, but in higher grades if the teacher appears timid or unsure he or she may be in for heckling on the part of the students. It is better to be willing to admit one does not know the answer to some particular question, and promise to bring it to the next class period, than to try to bluff students along and take a chance at being found to be wrong. How one handles each student-teacher interaction has a great influence on character development of the students. It also has a great deal to do with the teacher's own development.

Rather than to leave one's self open to possible questioning some teachers from the upper elementary grades on through even the university use the lecture method of presenting factual material. This method of instruction has become so predominant that even the students expect it to be used. If a part of the hour is left to a question and answer period it is usually conducted in a stilted manner with certain "introductory questions" with which to open the discussion period. These questions seldom allow for adequate individual student participation, or for a discussion based on spontaneous expressions from the student body. The students are often conditioned by the first of these "canned questions" to respond along a preconceived pattern of thought of the teacher. Because of the use of the lecture method of instruction students in general have developed a lackadaisical, disinterested, and lazy attitude toward school as a whole. Their ability to think logically, to express themselves logically, and their powers of arriving at logical conclusions have not been challenged, and they become more like little robots who are moved around by adult prepared stimuli which elicit adult desired responses. As far as control is a concern of the adult who is teaching, this technique results in the expected response until a child reaches a point in his maturity when he begins to evaluate experiences for himself. Then revolt begins and the method of control which worked so well up to this point goes to pieces and the teacher usually meets the revolt by exerting stronger authoritarian pressure. If the child did not revolt, how could he ever be freed from the ego satisfying method of control the adult so smugly imposes as long as is possible? How could the child resist becoming just a "trained moron," using the term *moron* very unscientifically. It is too easy to forget the goal toward which all teachers and adults in general should work to prepare these growing children to become helpful citizens making their contribution to a democracy. Because students are all little people of a democracy why should they be treated as subjects of despotic educational

rule? How can one expect them to be influenced by a despotic home and school environment and then suddenly become democratically minded adults when they become of age? It is a weakness of human nature to try to keep weaker beings subject to one's personal control. Some defend this means of control as essential to develop youth along acceptable social patterns of living. But there is a sharp difference between exercising control in a despotic way and guiding children and youth into recognizing the need for and respecting the right of control for the benefit of society as a whole. The despotic method or the authoritarian method is usually based upon fear, or upon a poor selection of values. Adults will defend their actions by stating that their cumulative experiences make them more capable of making correct decisions. This shows that they put major emphasis upon having correct decisions made than upon the educational value of allowing the youth to have the experience of making his own decisions as correctly as he can. There is no opportunity for a student to learn how to make decisions if at any age level his decisions are made for him by adults. True, he should be guided as he makes decisions so as to prevent his making those decisions which would bring to him bodily harm, but a fundamental principle of education is that *one learns by doing*.

Project methods of teaching are becoming more popular as a technique of education. Relating learning to everyday activities by studying history, agriculture, geography, and economics in the field has become popular. Probably the beginning of this trend is found in the addition to the high school curriculum of manual arts and economics courses. But even here the major emphasis has been upon preparing youth to be able to take up some worthwhile trade, or to be better prepared as a potential home maker than to develop well-rounded character, to develop the whole person.

Some of the advantages of the group participation method of teaching are:

1. Students feel a part of the class project.
2. Ideas of the different members of the group are shared by all.
3. Any question a student may have can be answered at the time it comes to his mind. By so doing the idea doesn't form a block shutting out whatever may be presented to him between the rise of that particular question and its being answered or satisfied.
4. Students realize their contributions to the discussion or class project are appreciated. This gives them a feeling of self-worthfulness or achievement.
5. Class members develop a sense of unity as they work together. They acquire a feeling of confidence in and respect for each other.
6. Students learn to respect the wishes and ideas of others.
7. Through interactions of the group students learn to mature emotionally and to learn dependability.
8. A teacher must be well prepared to guide the students.
9. This preparation for group participation tends to make the teacher more capable.
10. Students are challenged to think, to reason to a rational conclusion, and to express their conclusions clearly.

It is a disgrace to the teaching profession that youth arrive at college and have little idea of how to organize the material they find, or for what purpose it was written. From early elementary grades children should be guided into well-organized study habits. They should be guided into recognizing how authors of books organize their material, and for what purpose they write. It is not necessary to place the emphasis upon monetary gain as a reason for one's writing a book, for most authors will probably agree there is little money in writing textbooks.

If children are guided into learning the why, how, when, and the relatedness to present-day life of the particular subjects they are studying, the subject matter will be more interesting to them. Its significance will also be more important.

Let us look at some of the characteristics of the members of the classes which include children from six through fourteen.

The first grader may be barely six—just able to get in be-

cause his birthday came at the strategic time. Some feel it would have been better if he had waited until the following year to have started in school for he is not as mature as those who have reached their sixth birthday a few months prior to starting in the first grade. Parents are always anxious to get their children into school as early as possible for several reasons, probably some of them giving much thought toward character growth of their little offspring. If their child was not allowed to attend school at five and a half years of age old people would call him a moron or would pass the name on to his parents. Or a nervous mother may ask, "Did you ever have four kids? Well, I am glad to get rid of them by the time they reach any age the school will take them in." Some well-to-do parents even send their children to private schools before they are five years of age. Then on to higher private schools, to college, and university. During the summers the children are sent to camps and academies. This extended absence from the parents and home causes the child to hardly know who his parents are, and leaves parents and child on a bare acquaintance level. Maybe this pattern of living helps the child to mature more completely than any other if he is not exploited by the educating agency. But it is doubtful that he will develop any deep attachment for home life, something quite essential to a young adult who creates a home of his own in later years.

It is not easy for a first grader to accept criticism, blame, or punishment. Little faces pucker up quickly and tears are shed in abundance because the pride of the little boy or girl is easily hurt. Sometimes a comical gleam in the teacher's eye can turn off the tears before they begin to flow, and reprimands can be softened this way if the teacher made the mistake of making them too severe when introduced.

First graders will want to feel intimate members of the group, and will want to be loved by their teacher. They will probably have some difficulty adjusting themselves to the fact that school is so different from home. For at home mother had so much

to do she could give little time to entertaining her children. In fact, very few mothers spend more than dressing, feeding, undressing, bathing, and going to bed time with their children. Even these activities are surrendered as quickly as possible when the child is able to care for himself. This is good, but this does not mean that much permanent good can be done if parents spend as little time as possible with their children. For parents to set aside a part of each day to spend solely with their children in play and entertainment, or in happy association is worth more to the development of the child than can be measured.

At school the children have a teacher who has nearly all day to spend just with them. So they may try to usurp as much of her time as possible. This tendency even continues into adulthood and a person often seems to be miles away as the teacher tries to help in a particular situation; but comfort is derived by the student from this particular attention he or she is receiving.

Entering into the lives of the seven year olds may not be easy for they seem to like to be alone. In fact they may feel they are being persecuted when they are asked to conform to a particular type of behavior. This age child may have to be reminded periodically of certain duties he has been asked to perform.

In all guidance of children it must be recognized that girls seem to be a full year at least advanced in their development as compared to the level of maturity of boys of the same age. Teachers should be careful not to devote the majority of their attention or encouragement to the girls because of their more mature responses. This can cause immature social responses on the part of the boys which may be the cause for emotional immaturity in adulthood. It may be that this advanced state of maturity in girls is the outcome of the fact that teachers of young children, both male and female, are usually women. Are there any men who would like to offer

to teach kindergarten and primary children? The results might be very gratifying.

It is said that the elements of the human body go through a complete cycle every seven years. This may have some influence upon the great change toward exuberance which the eight-year-old manifests. An eight-year-old would rather do things without assistance and likes to arrive at solutions unaided. This is a good trait to encourage. His persistence in it will depend a great deal on the amount of freedom his parents are willing to give him. The same will be true in his relationships with his teacher. He may be very discouraged over failure for he may put his ambitions higher than his capacities. How a teacher helps him to see there is always more to learn, and that because one fails now does not mean one will fail always, will have a great deal to do with a child's desirable character growth.

By providing experiences which encourage creativity on the part of children and youth will help them to develop their capacities, and a responsibility for self-direction. To encourage self-direction along lines of group welfare should be part of a child's every-day environment.

Readiness is important in the development of a child or of a youth. Some may feel a child is not ready because he *chooses* not to be. But it must be realized that in our extremely complex culture many different ideas are assailing the growing mind like an avalanche, and that he can only absorb a few at a time, and even these have to be experienced many times before they finally are integrated into his whole life experience and through awareness of each they become a part of his mental processes.

During the ages of nine to approximately twelve the child becomes more and more independent. If guided along lines of self-direction which result in generally accepted social patterns children will become quite dependable. This is an age when parents begin to feel left out by their child. In a particular home the father asked his two teenage boys whom they liked better, their mother or their teacher—that was in the days of the one-

room schoolhouse. One can imagine the probable hurt on the part of the listening mother when both boys responded, "The teacher." Children of this age seem to manifest more interest in their friends than they do in members of their immediate family. Parents should swallow their pride and realize their children are normal. When parents feel their child has withdrawn his interests from the family they often resort to trying to exert more pressure upon him for obedience just to satisfy themselves that they are still in control. This tendency is prevalent with any adult who feels he or she is losing out in control over someone previously obedient and cooperative. Teachers must build on a more sure foundation than control for control's sake if they expect to be successful as teachers, and if they are to work satisfactorily toward their proper goal of guiding children and youth into becoming well-rounded citizens making their worthwhile contribution to their democracy.

The transition into the adolescent period is marked by several physical changes which influence the thinking of youth of both sexes. These changes should be recognized and given consideration as one guides the child through this change to youthhood.

In no other developmental period is there such a great variation among persons of the same age. Girls generally begin their rapid adolescent growth earlier than boys do. Even among young people of the same sex, there are wide differences in the rate of growth. The boys and girls who happen to be late in their adolescent development often feel very inferior to their taller and larger friends. Those who develop quickly may feel awkward, clumsy, and self-conscious. Physical activity and sports help them develop coordination in their rapidly growing backs, legs, arms, and hands.⁶

As in all periods of a child's development adults can help him to feel that he is understood and loved. When he acts clumsily he should not be made more self-conscious of it than he naturally will be. To do so may cause him to withdraw to himself at a

⁶ Britannica Junior, Encyclopedia Britannica, Inc., Chicago, Vol. II, A, p. 53.

time when he particularly needs to think less of himself and to cultivate interest in other people.

In this chapter we have tried to follow the child in his school community, pointing out some of the characteristics of his environment which will influence his character development. He needs to be understood, loved, and encouraged so that he may continually assume more responsibility for self-control, for making wise choices, and for doing his part in becoming a helpful citizen in the larger social group.

In the school community the elementary and junior high school teachers are the nation's most important moulders of its future citizens. When a teacher has many responsibilities of administration and housekeeping duties in addition to several hundreds of students all seeking their own desired type of attention, he or she may become weary in well doing and relax mentally and disinterestedly to a program of doing just that which is necessary—and let the rest go hang. A teacher may become tired in spirit as well as in body, and this attitude will be reflected in the type of character development his or her students manifest. School administrators are partially to blame for overworking their teachers. The taxpayers are also to blame for not realizing the importance to their national and local welfare of the best that education can offer. The present trend is a deeper interest in the education program, but it is only a trend with spasmodic manifestations of interest usually appearing in areas where people are in higher income brackets.

Only seventeen states have made definite provisions for character education in their elementary and high schools. The public still clings to the idea that to measure learning attainments of children depends upon how many words they can spell, or how many state capitals they can name rather than on their overall development of personality and character.

Teachers will have to try to sell the importance of character education to the school communities where they are employed. It is upon the success of this program that the security of the

individual and of his nation rests. Every American citizen should think about the thirty-one million American children in schools all over the United States and ask himself or herself, "What kind of citizen will each of these children become in this democracy for which we are now living? Will he bite the hand that's feeding him? Whose fault will it be if he fails? Do I help them to live or to die?"

They will be the outcome of all their past experiences, and we as adults are responsible for the type of experiences they undergo.

CHAPTER FOUR

THE ADOLESCENT AND HIS HOME

IN THE PREVIOUS CHAPTER it was stated that the period of adolescence in every individual is one of many physical and emotional changes. One dictionary defines adolescence as the period in a boy's life from fourteen to twenty-five, and in a girl's life from twelve to twenty-one.¹ Adolescence means the process of growing up. During adolescence youth mature toward adulthood and independence from their parents. There is a marked and rapid physical development with accompanying bodily changes. These changes are often overlooked by parents, as well as is the growing youth's reaction to them. Parents can help youth to understand these changes and help them to mature emotionally at the same time. Emotional maturity usually is far behind physical maturity, and causes a great deal of frustration and perplexity on the part of the growing youth.

This is a period when parents should work together to help their boy or girl learn to choose the best values and to become self-sufficient in making these choices.

If a home environment is one of discord, or want, or lacks idealism and good morals on the part of the parent, or on the part of adult sisters and brothers, the teenager will be living in an emotional muddle. If the parents are unsympathetic to the teenager he will look for some means of escape from the immediate situation. If he chooses to escape because of necessity, he may become the victim of hoodlum gangs. According to the law he is too young to work until he is at least sixteen—except, maybe in some type of seasonal work, but then with his par-

¹ New Century Dictionary, Vol. I, D. New York, Appleton-Century Company, p. 17.

ent's consent—so he may feel he has to resort to unacceptable acts to satisfy his inclinations. Those youth from families of low economic standards may feel it will be necessary to steal in order to obtain the food he needs. Youth in this age bracket are pounced upon by perpetrators of crime and vice. The days when young boys "could go to sea" are over, generally speaking, and runaway youth usually become members of troublesome juvenile gangs. Not all teenagers who become members of these gangs are driven to this condition out of necessity, for some come from very "good" families. In homes where both parents work, supervision of their children is often insufficient. Increased amount of leisure time for teenagers must be taken up by well-planned activities. In a certain Rhode Island community the only son of working parents went on a pillaging spree while his parents were working and during his own unsupervised leisure time. This continued for over a year with frequent appearances before the law officers until he was drafted into military service. His parents were well situated economically; they both worked, and they owned their own home in the country where the cost of living was quite reasonable. This is only one case of many thousands of ill-adjusted and improperly guided youth who get into some kind of difficulty annually.

Referring again to the turncoats of 1955 mentioned in the first chapter, a teacher of one of the soldiers said he had quite a few emotional problems and that he seemed to have a chip on his shoulder. This teacher also pointed out that the soldier as a student in her school felt insecure probably because of the presence of a stepfather in his home. Most of his teachers called him moody: at one time he would act stubbornly, at another docile; sometimes responsive, at others apathetic. One of the teachers in his school who never had had him in her class expressed a conclusion which must be that of many teachers and adults where growing youth are concerned: "It breaks my heart to think how utterly we have failed in that

boy.”² The boy joined the army when only sixteen giving his age as being seventeen. His actions manifested a feeling of extreme lonesomeness.

Another of the turncoats seemed to be the restless kind. His father felt that work was good for him and kept him at it. This boy left home and joined the army by claiming he was seventeen instead of sixteen. He seems to have been running away from home life. But he found less liking for the army than he had anticipated and worried his father asking for money so he could visit home on weekends. His father and stepmother—his real mother died when he was born—did not seem to understand the emotional needs of the boy.³

The same is true of the first mentioned boy. Some may say these are only isolated cases, but if one will talk with counselors, law enforcement officers, and ministers, he will learn that the period of adolescence of a growing child is one which is causing a great amount of anxiety and apprehension among a large number of the parents of our nation. The seriousness of the situation has produced many recent books on the subject. Many mothers are reading them and passing on the information to their husbands. Men should make a study of this period in the life of their growing child, too. It would also help them to better understand themselves. Men work in the office or shop or on the street, and limit their reading to the newspaper; they do not get to the many community clubs their wives do—clubs where many community and family problems are discussed. The result is, the mother is often more mature than her spouse when it comes to understanding family situations. When she tries to pass on to her husband her newfound information he may oppose it because of a subconscious resentment toward the fact that she is more informed than he. The man may ex-

² Virginia Pasley, "The Turncoats," High Point (N. C.) Enterprise, Tuesday July 26, 1955.

³ *Ibid.*, July 27, 1955.

press this feeling of inadequacy by a lack of cooperation in family situations.

In the case of the two soldiers—turncoats already mentioned—and in the case of a third, certain needs for special emotional guidance appear which are the same for the majority of adolescents: because of a sense of insecurity due to divorced parents and remarriage of one of the parents, failure on the part of the parent, foster parent, and teachers to recognize that adolescents are naturally unstable emotionally because of their rapid physical and less rapid emotional development. In addition to these is the difficulty on the part of the adults to interpret an adolescent's attempts to self-expression, the general laxness of the parents and adults to realize they should be prepared adequately to guide their youth through adolescence even before that stage of their child's life begins. It is general knowledge that children will learn many things from their youthful associates, and that quite often they could have been informed in a more wholesome way by their adults. But even some adults have a "hush, hush" attitude toward life experiences, especially differences in sex. An incident of this type occurred in an elementary school where a visiting adult made a provocative statement about parts of the physical body. The children thought it very funny and astonished their teacher by their statements. From that point on gossip spread it among the parents of the community, and the children heard the particular individual who made the statement severely criticised by their parents. But the intriguing statement was never cleared up for the children and they started exploring for themselves. The "hush, hush" attitude of the parents only increased the curiosity of the children. If sex differences had been treated naturally in the families from which these children came, and if, when this particular situation arose, it had been discussed in a matter-of-fact way, there probably would not have been any questioning attitude on the part of the children. Well-guided education is more effective in helping youth to become emotionally mature

than to suppress their inquiries. To suppress such inquiries does not remove the question from their thinking, but rather accentuates it. To suppress a youth's questioning attitude is as faulty as to try to force him to learn something for which he is not ready.

Recognition of readiness to learn specific activities is very important when guiding youth or smaller children. If the parent is not ready when the child is and tries to put the child off, an opportunity for a particular development to take place in the child or youth is delayed and impaired. Cooperative readiness between parents and their children also fosters a deeper confidence and comradeship between them. If parents do not try to be prepared their children will seek answers elsewhere and feel less inclined to share their experiences and intimate thoughts with their parents. A parent owes his children a relationship which encourages them to talk their problems over with him. If the parent is not prepared to understand his children he usually does not show much sympathy for their requests. Even though an adolescent is becoming more independent as he matures, he wants his dad and mother to be his pals. Independence for him lies in his ability to do things for himself, to be allowed to make his own choices, to be respected by people outside of his home, and in his ability to provide for many of his own needs and pleasures. Independence of youth does not mean separatedness from his parents' love, understanding, and comradeship. The meaning of independence can be, and often is, misunderstood by parents.

If a parent is overprotective toward his child, the child will develop into an adult who is lost when he has no father or mother to make his choices for him. Parents who have children late in their lives try to hold on to a son or daughter as one to care for them in old age when they—the parents—are unable to care for themselves. They discourage friendships their sons or daughters may cultivate hoping marriage will not break up the offspring-caring-for-parent security for which they long.

Many children—daughters especially—spend the better part of their life caring for their parents. They refrain from marriage and when their parents live to a “ripe old age” the children are often adults long passed middle life and any hopes of having a home and family of their own. This causes them to feel victims of a hopeless situation and may even cause them to feel bitter toward the parents who demanded so much from them, and toward life as a whole. Parents are often so selfish in the way they treat the growing independence of their youth. In the nation’s capital is an instance of this, where a mother was reluctant to accept the growing independence of her surviving daughter. The mother had lost her older daughter just as the child reached adulthood. The girl died while at the beginning of a brilliant career. This may have had a great deal to do with the overpossessiveness of the mother which was shown toward the remaining child. The attitude of the mother prevented this remaining daughter’s possible marriage during her early twenties, and actually broke up her marriage which finally took place during the daughter’s thirties. She cared for her elderly parents, and is still caring for the mother; the father died several years after his retirement. There are thousands of sons and daughters in this same situation because they are made to feel responsible to care for their parents in return for the care they received during their own early life. It should not be advocated that children should neglect their parents, but they should also not neglect their own natural needs to be married and to be homemakers. As in the case just mentioned, many parents do not need financial aid from their children. With the social security plan more people will be able to care for themselves during their old age.

These influences of possessiveness on the part of parents begin during the adolescent period of their offspring. These same influences cause conflicts to arise in the maturing youth’s mind. The possessiveness of a parent may be fostered by reasons other than for care during old age. Father may have a business into

which he has put all his life's earnings and his own sweat and tears. To him the business is more important than his child's future: but of course he would not admit it. If a son, during his early teens, he will start in a program of conditioning carried on by his father. He will be encouraged to look forward to becoming a junior partner in his dad's business as soon as he has finished school. Some sons seem to abhor ever being a member of the father's business. A few sons may cooperate in this respect, but often they turn out to be either disinterested or irresponsible employers for whom the employees have little or no respect.

During later adolescence and while in the junior or senior years of high school, youth should be evaluating different vocations looking forward to making a choice. Parents should objectively help them to view occupational fields. It may be difficult for a parent to suppress his own ambitions for his offspring. But a parent can easily influence a youth to accept a position for which he or she is not fitted either intellectually or emotionally. Such action on the part of a parent can contribute toward immature character development in their children. This nation is founded upon a constitution which has as its ideal a democracy. Probably the number of families who base their parent-child relationships upon the ideals of democracy are very few in number. The idea of democracy is too greatly restricted domestically, socially, politically, and industrially. Because of this restriction domestically—in the home—youth will experience the same feelings of rebellion, unfairness, being misunderstood, and of mental and emotional frustration as adults do in their attempts to reconcile the ideals of democracy with actual life experiences.

Inequalities of social, financial, and employment status constantly cause questions to rise in one's mind until he either concludes that inequalities are inevitable, that he can do nothing about it, or that he is going to make his situation a better one. Parents should be prepared to help their youth to understand

some of the reasons for this inequality and to guide them into putting their major emphasis upon the possible products of their own abilities rather than upon what may appear to be unfair in the so-called democratic way of life. Inequalities may seem unnecessary in a democracy and probably would be if each person lived according to the precepts of democracy. Personal desires and ambitions seem to make the majority of people live in ways which are not democratic. Human nature tends to do less than the best. The democratic way of life cannot be inherited any more than can religion or the solution of a mathematical problem—unless one confines these to solutions printed in a textbook. Parents may desire adult responses from their children, but they do not receive them until the children have acquired these responses from adults. Neither will children acquire democratic characteristics until they see them lived by adults. Another one of the inconsistencies of everyday living in the United States is the idealism of its Constitution when compared with the intimate living of its citizens.

A specific pattern of guidance cannot be made to fit everyone. Although persons follow general patterns of development, and of reacting to the same stimulus, each person has many individual differences. This fact often causes parents to despair of ever being able to put into practice the "idealistic programs for youth guidance" they find in so many books. There are individual differences in physical growth, mental maturity, and emotional stability which make it impossible to interpret a youth's action as being abnormal because he carries them out at the age of fifteen instead of at seventeen or vice versa. Probably if parents were predictable in their actions and followed a more consistent pattern of overall living, the actions of their children could be predicted more accurately. A youth's physical heritage has a great deal more influence upon unpredictable actions in his "growing up" than it will with adults. Parents may also have the tendency to interpret the actions of their

children not as they really are, but as they *hope* they will be. This is another example of adult inconsistency.

During adolescence choice of values is important. Values are factors that determine the ends of purposive action. Many trial-and-error activities would be replaced by time-saving ones if adults and youth would consider the results of a proposed action before actually putting it into effect. But much everyday living is done blindly with little forethought. When the result of certain actions turns out to be harmful one wonders why he or she ever did such a thing anyway. Youth cannot be expected to make wise choices unless they are guided into doing so by their parents or by some other adult.

It is good practice for parents to talk over with their youth the possible outcome of certain choices so the importance of foreplanning can become the youth's pattern for approaching future activities. If emphasis is placed upon avoiding only those choices which end in "riotous living" or in painful outcomes, and none is placed upon the results of making good choices a person may develop a negative outlook upon life. A certain young teenager was chided by his grandmother for using his leg as a barrier to keep his little sister from passing between him and the TV set. His reaction to a warning she might be injured was, "That's her privilege to be hurt if she wants to." At another time while brandishing a hunting knife, he was told not to do so. His reply was, "Why not?" Making choices is an art about which much could be said and done by parents in their own lives, and while guiding their children and youth toward adulthood.

The worthwhileness of certain values can be realized through situations planned for specific experiences on the part of the learner. To have a certain number of these experiences in one's mind is the ideal for parents or teachers. Then when the inevitable youthful expression. "Aw, gee, Mom, there's nothing to do" is heard either mom or dad has a wholesome answer. By keeping abreast of their youth's thinking they will be able to

choose the activity which will receive a positive rather than a negative response. It may readily be a joint parent-youth activity. Participating together in an event will be more worthwhile to the parent than any number of things he or she may have had in mind to do for self. A thoughtful parent who understands growing youth will always feel that time is well spent when he has a worthwhile program for that youth's otherwise undirected leisure time.

"The White House Conference estimated that at all times approximately one half million children in the public schools of the United States have serious behavior problems."⁴ These problems have their origin in the home. They are usually tied in with the making of choices. To make choices one must be motivated. To be motivated to make the best choices possible one has to understand the values to be chosen from. To understand the values a youth has to be guided, or he will try to understand them through the medium of self-imposed or circumstance-imposed experiments.

As the result of discrimination certain values are judged to be negative, and therefore to be avoided; while others are judged to be good but are subordinated to those judged to be supremely worthwhile. In this way a hierarchy of values emerges. When this hierarchy of values is attained under the influence of reflective thinking, the crowning result is a philosophy of life. When translated into the life process, it is a way of life.⁵

Parents and other adults must guide youth into constructive reflective thinking. Youth are willing to be challenged to think and to express the conclusion of their thinking. In fact, they will express themselves quite bluntly and unexpectedly about the many situations which surround them. Generally speaking, their expressions are fair no matter how much pride one has

⁴ Paul H. Landis, *Social Policies in the Making*, New York, D. C. Heath and Company, 1952, pp. 172-173.

⁵ William Clayton Bower, *Moral and Spiritual Values in Education*, Lexington, University of Kentucky Press, 1952, p. 70.

to swallow to accept them. Their evaluations of people are often quite correct and mature. The Bible states, "Out of the mouth of babes and sucklings hast thou ordained strength. . . ." ⁶

As parents watch their youth mature they must keep in mind the true goal toward which every person must be guided rather than goals based upon their own personal and often selfish interests. Parents must learn about and thoroughly practice democracy in their home and community life. They must realize that this growing person, their youth, is their responsibility to guide toward that desired goal of becoming a well-rounded helpful citizen to live in and to make his or her own contribution to a democracy. An essential question all parents and other adults should ask themselves is, "Do you help them to live, or to die?"

Youth in the middle adolescence years begin to experience interest in those of the opposite sex. They also will have friends of their own sex. Parents can help their sons and daughters in entertaining their friends. Some parents try to discourage friends of their children from coming to the home. This is unwise, for it will encourage their children to meet their friends away from home. Too, a son or daughter is very sensitive about the way the parents treat their acquaintances. It is normal procedure—and a good one—for youth to change from one friend to another periodically. This is true of friends of the same sex as well as of the opposite sex. Parents will do well to refrain from hostility toward the friends of their youth if they expect to retain a much needed relationship of comradeship with their youth. Some parents fool themselves into thinking that if they keep their children and youth at home always, they can control their lives better. Thus they prevent their children from associating with youth of their own age, except when the children are away from home at school. By this method parents feel they can keep better control of the development of their children.

⁶ Psalm 8:2.

These are false ideas and will cause a big rift to separate parents from their offspring. The understanding parent-child comradeship will be gone. Youth realize there is a day of freedom from their parents coming in the future and they often try to gain that freedom a year or so earlier than the arrival of their "come-of-age" birthday.

Youth want comradeship, understanding, honesty, fairness, and respect from their parents and from other adults. Youth need this relationship with their parents in order to develop and cultivate emotional stability, and mental maturity. Youth cannot be expected to reach this goal if parents and other adults do not help them, and do not stand by them, do not give them adequate guidance during all their "ups and downs" while they are adolescents, while they are growing up. How definite and well planned is the guidance which you give your sons and daughters during this period! Do you, do all of us, help them to live—or to die! It is our major responsibility and our debt to ourselves and to our nation to carry them to their goal through this suggested plan of guidance.

CHAPTER FIVE

THE ADOLESCENT AND HIS SCHOOL COMMUNITY

IN THE PREVIOUS CHAPTER the adolescent and his home were treated as an entity in itself where the home is truly a part of his school community; it is also true that the school community should include his home environment, for both environments are made up of interwoven life experiences.

But in spite of this, there are conditions peculiar to each, which fact makes it wise to take separately the two specific areas of the environment of the adolescent.

By the time the individual becomes an adolescent he has had at least six or seven years' association with the public school program. Junior high school will not be a new experience except that the students may be allowed what may be considered by them as greater freedom, but which is in reality allowing them greater responsibility.

Curriculum material will probably be a continuation of subjects already introduced to them in grammar school. Although in some areas of the United States English composition seems to be slighted to the extent many high school graduates entering college are unable to express their thoughts in correct form, and their spelling is a matter of phonetic arrangements peculiar to each student. In one college alone about forty per cent of the freshmen and nearly all of the transfer upper classmen were required to take a course in corrective English. Similar situations seem to exist elsewhere and the deficiency is common knowledge.

As I write this and listen to Walter Black's radio program, one person who is taking part in the family preparation of its Christmas cards accuses his son of addressing them in hiero-

glyphics, only to be accused by his wife of writing the same way. A similar question was asked by the father of his son, and the wife of her husband: "Is this the kind of writing taught you by your school?" No doubt the majority of the nation's teachers are wondering the same. Several of our secondary educational institutions offer courses in remedial reading and writing because of the poor skill in these fields of many of their students.

As adolescents are required to take this corrective work, let us imagine their mental reaction. Of course, regardless of what the person deficient in these subjects may think of the remedial program, the necessity of his becoming proficient in spelling and writing still exists, especially if he is planning to become a candidate for a college degree, to say nothing about his doing constructive work toward a vocation. But upon whom does the adolescent place the blame for his predicament? Will he accuse himself of wasting his time in grammar school when he should have been learning to write and to spell? Quite likely he will place the blame elsewhere than on self—for human nature tends to do less than the best. If he blames the grammar school, he will probably try to fix the blame upon that teacher with whom he had most of his unpleasant school experiences. Or he may blame his deficiency upon school in general because he abhors the school's power to restrict his freedom. Generally speaking, children and youth seem to have an aversion to attending school anyway.

Certainly a better program of orientation is needed to help the student to realize the purpose for his taking these twelve years of academic training. Usually parents find no difficulty in sending their children the first year. It is a new adventure for them. It is a sign they are growing up. But the adventure soon loses its appeal, and after a few years of steady "grind," to attend school becomes a chore. The orientation program of the secondary schools should be a continuous one constantly placing before the adolescent the many opportunities for discovering new truths. Discoveries which will help him to under-

stand the world in which he lives, opportunities to help him to discover what his predecessors have done to bequeath to him his contemporary world, and opportunities to discover his own personal development—physical, emotional, mental, and social. For the average student, attending school must be a constant fascinating search for new truths, and a process of relating them to each other, and to his own world, until a perfect synthesis is made. The student's own place in this process must be shown constantly in order to foster in him a sense of responsibility toward his present and future generations. Without this sense of responsibility the student will be participating in the school program halfheartedly, will be longing for his sixteenth birthday, after which he cannot be compelled to attend school, or longing for graduation so he can be free from such a rigid program. Some adolescents in a large New England city called their junior high school Alcatraz, and were looking forward eagerly for their release. Some paid a big price for release from this same school; they married and seemed doomed to work at some mediocre laboring or clerking position with very little future to it.

The school community includes more than classroom and study hall activities. There are sports, glee clubs, dramatic groups, high school bands, debating teams, dope peddlers, sex clubs, "chicken" clubs, drugstore bull sessions, inter-high school programs, and many other activities and influences, some fine, some deplorable, which can be participated in by the normal adolescent. All of these mould the character development of each adolescent and his progress toward the best will be influenced by all that has gone before at school and at home and in his community. Some of these influences mentioned above constitute the regular high school curriculum and are designed to keep the student wholesomely occupied as he matures toward adulthood. Inevitably there are influences tied in with his physical maturity which are on a baser level and which are sponsored by youth whose ideals have been less than the best because of

home and community environment. These influences also pack a wallop of adventure hard for the uninformed to resist.

Among twentieth-century youth there is prevalent an attitude of boredom, a longing for sensationalism, some experience that gives one a thrill. They abhor the town or city that is "dead," which has nothing to excite them. Their boundless energy finds no adequate activity to expend it. Even adults criticize the place which is "dead."

The school community should provide activities which develop skills, expend great amounts of energy, and which foster noble character development. Hiking, bowling, roller skating, ice skating, boxing, wrestling, fencing, tennis, basketball, volley ball, baseball, football, all tend to expend energy and at the same time develop sportsmanship, planning, skills, and right relationships toward one's fellowmen if they are properly supervised. Some of these are a part of some high school curriculum, but so often those who participate represent only a small portion of the student body, and the remainder stand on the sidelines forgotten. Individuals have different interests and what appeals to some may not appeal to another. The disinterested cannot always be coerced into taking part in a disliked activity by pressing him with the idea of "being a good sport." The program should be expanded to provide some major activity of interest to all, and also to each smaller group.

In order to be an efficient teacher of youth and in fact of any group, a teacher must be student-behavior conscious. One of my students as a practice teacher reported that she saw no behavior peculiar to any particular member of her class of half fourth and half fifth graders—about thirty in number. Several weeks passed and she always gave the same report. At that time she must have been teaching factual material rather than students. After nearly half the year was completed she reported her first observation of pupil behavior. Rather than the last, pupil behavior should be the first observation made when coming into contact with a new group of students regardless of age. In other words,

one should "size up" each individual in order to begin the process of learning for each at the level each one has achieved up to that point in his or her intellectual, emotional, physical, and social maturity. It is unfair to the student for the teacher to learn this level only through test grades after several weeks of instruction have gone by. This may be an effective method by which to eliminate students from college but the value of its effect upon character development of the particular student concerned, and thus eliminated, is questionable.

This idea of elimination of students will not be necessary to consider as far as those individuals under sixteen are concerned as long as the present law exists demanding that all youth attend school until their sixteenth birthday. But there seems to be a definite trend even in the high schools to start each year off with severe grading. Some say this puts the students on their toes for the rest of the year. I question the consistency of such a method and its value in spite of human nature's tendency to do less than the best. This idea seems to be one facet of the authoritarian method of teaching. Many criticisms are made by students who are subject to such tactics on the part of their teachers; one must recognize, of course, that human nature also tends to criticize and find fault as an attempt to gloss over one's own inadequacies, and in so doing restore the dignity of self in one's own sight. But again it must be stated that attending high school should be a continuous adventure to each youth, and an experience which helps him to learn his responsibility to his race and nation, and which helps him to express this responsibility in fruitful and acceptable ways.

The entire makeup and outlook of one who has passed from childhood to youth will be geared to the moral and spiritual values which motivate him to everyday action. These values are gained through his relationship to his home and school, and through those moral and spiritual values passed on to him by his parents, the neighbors, his playmates and associates, and by his teachers.

To be reported in 1951, the National Education Association was asked to develop ways to improve the teaching of moral and spiritual values. The report stated, "Intelligent and fervent loyalty to moral and spiritual values is essential to the survival of the nation."¹

In a recent conversation with the head of the department of education in a college which specializes in teacher training, that person said that in his opinion, and in the opinion of the faculty, the teaching of moral and spiritual values should be integrated with the teaching of all subjects, and that when this is done no separate course is needed. It is true that moral and spiritual values of some sort are taught by any teacher whether he intends to do so or not. If a particular professor or teacher tends to be unpleasantly authoritarian, whatever moral and spiritual values he may manifest in his personality or in his handling of any particular situation will be colored by this particularly unpleasant authoritarianism, and he will be manifesting less than the best approach to good character training. A general in World War II was said to be famous for exacting a preponderous load of work from his subordinates, but they did their work willingly because they were proud to be in the "old man's" command. Their pride in working for him lay in the general's own personal interest in the welfare and needs of every person in his outfit. In spite of his relentless requirements he was building strong and vigorous character in his men. All teachers are indirectly teaching moral and spiritual values, but they do not make their students behavior conscious except in a minor indirect way. True, the students may notice a person's particular behavior if it is quite unusual, and they may conclude that it does not measure up to that of their respected teacher, but they will no doubt promptly forget about it. If character development is taught as a particular course, students, teachers, and

¹ NEA of the United States, and American Association of School Administrators, Educational Policies Commission, *Moral and Spiritual Values in the Public Schools*, Washington, D. C., 1951, p. vi.

parents can be led to cultivate a behavior consciousness which is essential to good character guidance and character development.

This should start as a specific subject in the high school curriculum, for it is in the adolescent years that individuals need to learn what makes them act as they do. The purpose of this course is to help them to understand themselves, understand behavior in others, and to help each other to attain and to hold to a high standard of ethics, of moral and spiritual values. In the lower grades they will have already learned some moral and spiritual values from their teachers and associates there. But a specific course in character development in the high school will be an opportunity for adolescents to discuss together and try to understand the many behavior experiences which are a part of their physical, emotional, and social life. Such a course should be given them so they can better understand themselves, and to give them a worthwhile direction toward their future.

In discussing with my college seniors the age level at which youth should receive such a course, they all agreed the course should be given prior to the last year in high school because generally speaking youth are confused even before they reach this level, confused about life, and about what is expected of them. Some even suggested that courses in character development should be given in the elementary grades fitting the course to the maturity of the students in whatever grade the course is offered.

Courses of this nature should also be a part of the curriculum of higher institutions of learning. The social problems of this day easily substantiate the importance of such a course. One can *talk* about building a home, or about the fine results of living in one, but there will be no concrete action until desires are formulated into plans, and the plans into a physical structure to be used to bring about the desired experience. The school atmosphere may indicate a certain type of experience for the student, but unless the reasons why the experiences are felt are discussed

there may be on the part of the student body only a confusion of various types of experiences with no worthwhile personal synthesis.

The adolescent is in one of the most befuddled periods of his maturing from infancy to sane and beneficial adulthood. He will come in contact with crime in his community, and maybe with the unacceptable behavior of his own fellow students, with favoritism on the part of those who are supposed to be the patterns for him to follow, with the sordidness of some who become addicted to narcotics, and with other types of unacceptable behavior. All of these influences will stir within him various emotions. He may want to protect an associate from being punished, or expelled. His loyalties may be toward individuals even to the point of losing his own standing; or his loyalties may be toward the high ethical, moral, and spiritual values with which he may have been imbued through associations and specific guidance experienced at home, church, or school. In addition to all these confusing elements, he is trying to become acquainted with and trying to understand the physical changes going on within himself.

It is up to *each* adult to help the adolescent place his feet on a firm moral and spiritual foundation. This cannot be limited to the indirect method of instruction any more than can his acquiring the knowledge of a foreign language, or history, or English, or mathematics.

In this process of guidance there should be a judicious balance between protective authority, on the one hand, and delegation of responsibility on the other, in order to sustain an essential feeling of security while encouraging progress toward mature personal integrity and satisfying selfhood.

As soon as an adolescent is ready to assume a specific responsibility he should be allowed to do so. In order to realize or recognize this point in his development, a teacher must be alert to any behavior on his part which manifests this readiness. The responsibility delegated to the student need not be a total overall

operation, but may be a small part of it. Several students may be engaged in carrying out the overall project, each one according to his or her particular ability. This method encourages teamwork, and the importance of fellow workers to each other.

There was a day in our society's cultural development when individuals said that they were self-made men and women, but in our more dependent society that day is about gone. Each individual of today is what he or she may be as a result of contributions, either good or bad, made by others to his life, and not entirely upon what one has done himself. The individual is responsible for directing his life, but his decisions and actions are largely influenced by the society in which he lives. Now and then one may find a recluse who gathers rubbish in order to cover up the fact that he has a life's earnings of several thousands of dollars, but these are very rare, and make little if any worthwhile contribution to their society. They are few in number and are generally classed among the mentally abnormal.

Generally speaking, youth are what they are because of the influences of adults around them. As an adult reads the dailies of our nation and sees the accounts of crimes listed there, he should ask himself the sobering question, "Do I help them live or die?" We can choose not to read the sordid events recorded in the newspapers, but still they are fact, and because we do not read about them does not make their existence untrue. The same can be said about our share in trying to remedy this national problem. Because we may say, "That's not my kid, and I'm surely glad of that," does not mean the fact it was somebody's kid does not exist; neither does it mean that we have no responsibility toward doing our share to help youth find a stable foundation upon which to build a fruitful life. We must be our brother's keeper or we have to share the outcome in some way directly or indirectly. We must be our brother's keeper or we have shirked our native responsibility and have failed some unsuspecting youth, have betrayed his trust in us. Human nature tends to do less than the best and no one is innocent of this

tendency. At times adults must drive themselves to fulfil their responsibility to mankind.

It has already been alluded to that youth in high school may adopt the attitude that because school is compulsory they will just "rock along" putting forth practically no effort; they have to be in school anyway so what does it matter whether they accomplish anything or not? This is a challenge to every teacher: to stir the spirit of adventure in each student away from the hope of getting by with the least effort just to see how far he can get with that process, to that of moulding himself into a person to be admired and respected and honored.

Although he is unconsciously doing so, an adolescent is already shaping a philosophy of life which will have much to do in directing his actions in making choices and decisions throughout life. Ideals and values adopted up to this point in his development will be the motivating forces in his day-to-day living. Decisions which he has to make as new situations arise will be influenced by these ideals and values already adopted, plus whatever ingenuity he may possess, and plus whatever guidance and encouragement an adult may give him when the new situation has to be met. Due to lack of experience in making these choices the adolescent is sure to make some which may not be as wise as others. To help him or her to be better prepared for new situations the adult can foresee many of them and introduce their possibility so the youth will not be at a total loss when the occasion suddenly arises. In this introduction to new situations the adult should be frank and clear in explaining them and should allow the youth to discuss them until he feels satisfied with the results of the discussion. On the part of the adult it will be better to omit proposed solutions in meeting these situations until the youth has fully exhausted his or her own ideas as to ways to meet the particular situation. Adolescents like to offer solutions to nearly every type of problem which may arise, and they will have many solutions which would make good material for adventure novels, but in spite of this tendency,

youth will also offer many wise solutions. It is never too early to guide them into exercising careful and logical thinking processes. This has not been accomplished until they can put their thoughts into logical and consistent expression. When a student answers a question with the statement, "I know what it is but can't express it," it is an indication that he has not been given the opportunity to put thoughts in logical order, nor has he been guided into expressing them in clear sentences.

Such a result may be the outcome of too much lecturing on the part of the teacher in the classroom. It is essential that youth especially, be given opportunity to hear their own voice expressing ideas before the group. Many college students arrive in my classes and are afraid to be asked to discuss any topic before their classmates. They said, "I just can't," and "I freeze." They probably have been docile subjects hastily scribbling notes from their high school lecturer—or even college professor—afraid to ask that the content of the notes be clarified because the lecturer takes off as if by jet propulsion, and only expects the students to give back the notes to him on their final examination. At least the student can graduate if he becomes proficient in this process. Alas, and this is what our society calls a liberal education! What good is a tool if one cannot use it? What good is it if one knows no way to make it produce better? I personally know of two individuals who never were allowed to express themselves during their childhood or youth, and it has taken years of embarrassment and of adult life to acquire that skill. But in time of stress or emotional strain they automatically return to incoherence with its resultant embarrassments.

It is during adolescent years that one should be guided into consistent and thoughtful self-expression. It is also wise to allow youth to find their own answers through research rather than for a teacher to give them the answers to a particular question without any effort toward solution on the part of the youth. This method of *doing* is a part of the process of making learn-

ing an adventure. Adults make mistakes too and should be sure that their answers are correct.

An adult's responsibility, whether parent, teacher, or even a passerby on the street, is to guide youth into becoming responsible and independent citizens making a worthwhile contribution to their nation. How can youth learn without being taught! This brotherly interest in one's fellowmen is essential. Witness the many efforts of the YMCA, YWCA, Boys' Towns, Big Brothers, and other similar organizations as they try to help youth find a worthwhile place in their society; as they guide youth into making worthwhile choices and a worthwhile selection of a vocation, all intended to help that youth to make his contribution to the nation as a whole, and to help him to become a good and noble citizen of the nation. If youth are not guided into acceptable patterns of living they will have to try to find them by trial and error. Present-day confusion of thought, and the many social and moral problems which now exist may be the outcome of too much use of the trial and error method. It is difficult to learn how to live peaceably and satisfyingly in one's society without some guidance. Large corporations and government organizations realize there is great waste and inefficiency if they do not train their employees for each specific position. Living in this nearly 180 million member society is big business too. Each citizen of the United States is a part of the whole and his actions affect his immediate associates and may even be the cause for legislation affecting all. To expect youth to fit smoothly into the new associations and responsibilities demanded of them when they reach the draft age, and to do so without careful guidance up to that time, is to expect the nearly impossible. For them to be unprepared is a crime against youth, a crime against society at large, and the fault of parent, school teacher, and neighbor. Just to master geography, history, and mathematics, or English, and other high school subjects does not prepare one to fit into the new role his coming of age demands. Unless he has been guided into building a philosophy of life on

a foundation of high ideals and morals, unless he has had opportunity to build a strong character upon these ideals and morals, and unless he has cultivated logical and consistent means of self-expression, he is sure to become the victim of the circumstances in which he finds himself. His life will probably be a series of experiences based upon the results of trying first one thing and then another until he feels satisfied with a particular outcome.

Many youth have grown to late adulthood before finding the type of life they feel is that which will satisfy them most. As youth mature they will be asking many questions about their relationships to life.

A teacher should understand good counseling techniques and try to use them each time a student seeks information. Often a student begins a conversation on a topic entirely different from that which is his primary concern, and then if he feels that the adult is sympathetic with him he will branch into the topic which is the cause of his search for help. If he feels there is no rapport established between himself and the counselor he will never mention his real problem. I have had many college students to say they did not feel free to talk to their professors. In fact I have had colleagues in the teaching profession who have said that students should respect the professor, and to bring this about a distance and reserve should be maintained by the professor. But students need an understanding, sympathetic, and alert listener to help them think through various situations and experiences they meet not only at school but in both the school and home community. Counseling is a profession in itself, but in the majority of high schools professional counselors are not available. Some high schools may employ part-time workers, a few, full time, but the majority may have none. Because no counselor is available does not mean that the need for them does not exist. So teachers and administrative personnel should have a knowledge of counseling techniques.

Parents will need counseling as well as do the students. The secret of good counseling is to guide the counselee into seeing

his problem in its true perspective, and into finding and executing the solution to it. A counselor is not one to give advice, but one who is alert to specific statements made by the counselee, and one who restates these in such a way the counselee is able to recognize the part they play in the solution of his problem.

In conclusion one can see that there is presented here the importance of the student's personal thinking and acting, how he develops his character, his basic philosophy of life. The study courses are tools by which to learn the basic information passed on by parents, by parent generations to the present one. Sports and other extracurricula activities are outlets for great resources of energy of which each student has an abundant supply. Participation in school-home community affairs help students realize they are members, responsible members of a greater society. The parents, teachers, school principals, and other adults are the guides the students need in order to find their way. Are we doing our part? As adults what have we done to help youth to find a life activity in which they will be anxious to stake the rest of their years? What have we done to guide them into finding the answers to questions they are constantly facing? What have we done to guide them into developing worthwhile self-satisfying independence? What have we done to guide them out of a life of parental dependence into fruitful living for all? In cooperation with the home, the high school community should be one of the greatest agencies to bring this result about.

CHAPTER SIX

FROM ADOLESCENCE TO ADULTHOOD

THERE seems to be a general idea that the transition from childhood to adolescence, and the transition from middle adulthood to older adulthood are an individual's most difficult periods of adjustment. But for one to pass from parental control to that of complete independence, from that of legal unaccountability to that of personal responsibility for one's self at the passing of the twenty-first birthday, or making the transition from adolescence to adulthood, is a sudden and sometimes shocking experience.

One's ability to make this step easily through the gate to new freedom will depend entirely upon what preparation has been made for it by all the agencies which are responsible for guiding the individual to this great graduation event. I have a student in one of my college classes who was not properly prepared for adulthood. In spite of the fact he has served for two years with the armed forces, he still depends upon one of his parents to make his decisions for him. He told me that he has no sense of direction for his life, has no definite idea what profession to follow, and is attending college to pass the time away, and to "have a good time."

Yet another student came to college who has spells of crying at times. When asked if there was something one could help her with, it was learned that she felt very much alone and unloved in spite of the fact she was elected president of her sorority and had many friends on the college campus.

Another example of the difficulty some youth have of making the transition to adulthood is in that of a girl approaching twenty years of age who was having difficulty in understanding

how to control her sexual desires. This seems to have been the result of her not understanding her own emotional life. Sub-consciously she wanted to hurt someone she thought she loved; she wanted to dominate him, to make him suffer. She may have been giving vent to a longing for the satisfaction of watching others do her bidding. From this experience she seems to derive a sort of sadistic glee. She was experiencing a new liberty and had coupled it with a sort of sadistic sentiment.

There are so many factors which can make one's transition from youth to adulthood an unhappy experience. Many of our youth become involved sexually and are pressed into early marriages while they are still immature emotionally and intellectually. More and more high schools are including courses in boy and girl relations; these seem to be appreciated by the youth. There is a great deal of hesitancy on the part of parents in discussing such relationships with their sons and daughters. Maybe it is because parents fear that if the subject is introduced to their youth the youth will become interested in experimenting with their sex life. There are a few parents at least, who feel that youth should be made aware of possible pregnancy and its outcomes, should be instructed as to the prevention of it, and should be guided into wholesome sex experiences. This idea seems to come from those adults who have experienced marital unhappiness themselves due to the thoughtlessness of a spouse, and the emotionally upsetting sexual experiences the individual experienced on the wedding night. A great number of women will lay their marital unhappiness to this cause. They become bitter toward traditional customs of the importance of chastity on the part of new brides. For all other phases of living persons receive instruction, but for that of attaining marital happiness there is very little allowed. Then if the relationship between a couple does not prove a happy one their marriage vows are supposed to be binding until one or the other is released from this obnoxious relationship by the sweet angel of death. Here again is one of the inconsistencies of society. Even the church puts words into

the mouth of God to uphold this method of control over the members of society who are actually at a loss as to what can be effective.

Thousands of youth are probably thrown out upon the sea of life with nothing more than the inconsistencies of a social standard to guide them in formulating their own life pattern. Social control is too much one of policing; policing of its members, and that of urging individuals to police themselves. Home and church put emphasis upon self-suppression rather than upon self-giving. If one is constantly living for others he will be less concerned with his own inherent physical and emotional desires. This is the positive view of life, while that of policing society and one's self is the negative view. The "Thou shalt not's" of religion make up the negative view, whereas "Love your neighbor as yourself" is the positive and far more successful one. To refrain from an act because one feels it would injure his neighbor is far better control than to refrain for the act's own sake. This is the same battlefield of thought that exists in parental relationships with offspring, in teacher-pupil relationships, in adult-youth relationships, in church-member relationships, in business-customer relationships, in husband-wife relationships, and in citizen-citizen relationships. In fact, this negative-positive approach exists in every phase of human experience. When mankind dares wholeheartedly to try the positive approach many of society's evils will disappear.

Another important area of living which plays a great part in one's transition from youth to adulthood is one's concept of moral and spiritual values. What concept he has at this stage of his maturing depends upon all that he has experienced up to this point. For each one of us is the outcome of all his past experiences. If one's home life has been according to one standard, one's school associations according to another, one's church according to still another, and one's experiences with one's close friends another, an individual will meet adulthood in a very confused state of mind. But if the adult leaders in each of these

areas of association have the same goal for each maturing youth a great deal of the confusion just alluded to will not exist. But usually home influences are in the direction of some parental aspiration for one's offspring, such as taking over father's business or farm, or satisfying some lack in a profession once aspired to by dad or mother, but which was never realized by them; or maybe a parent wants the offspring to obtain an education that may have been denied the parent. Parental aspirations for their children are usually coupled with some feeling of personal loss on the part of the parents. What the parents dreamed of achieving in their own life time but failed to achieve, they try to force from their children. This is a selfish goal as far as the parents are concerned, and is unfair to their children. To raise a child who is willing to assume father's business is usually to raise a child with the idea that dad's business is the only security the offspring can ever have.

Church administrators are constantly looking around with equally as selfish an eye. There are many workers needed in its multiferous activities and few people care for them because of their salaries which are inadequate for an individual to maintain personal dignity among his associates. The philosophy is one of maintaining the organization regardless of the cost to the individual. On the part of any organization administrators this goal is a selfish one. Yet the church is supposed to be the supreme guide to show mankind true moral and spiritual values.

Church leaders constantly cry for the well-to-do to feed the hungry and to clothe the poor. The churches' cries have been heard because man is inherently friendly toward his fellow creatures. As a result of these insistent pleas, and because human nature tends to do less than the best, have come professional beggars, poor parents putting themselves and their children on welfare agencies for support, irresponsible parents who realize that social agencies can care for their needs so why should they care for their own, children chased into the street to beg or steal, or even to work to support their parents. Just this last

Christmas, streets covered with slush and sleet, two little boys, dirty and bold, asked if they could shine my shoes, and when their offer was refused they begged for money. Neither looked over nine or ten years old. Pushed out into a competitive world to make their own way.

Our goal as citizens of one nation among many has always been greatly influenced by the inconsistencies of human nature. These inconsistencies are not peculiar to our nation alone, either. They are peculiar to the entire human race. Sacred writings of every great religion deal with the same problems of human nature from century to century. Therefore we can be assured that traits of human nature never change. But it is our responsibility as adults to become acquainted with them. We as individuals are our own greatest problem. True, we are the outcome of all our past experiences, and to a certain degree we may be victims of our immediate circumstances. But each individual should understand himself to the best of his ability, and formulate for himself a philosophy of life based upon the highest moral and spiritual values produced by the human race.

As adults it is also our place to encourage youth to formulate for themselves, individually, their own philosophy of life, their own aims and purposes for doing what they do, for acting as they do, for meeting life situations as they do.

It is fortunate for youth that adulthood does not specifically arrive just at the passing of the eighteenth or the twenty-first birthday. It is equally as fortunate for the adults who guide youth that this is true. The transition from adolescence to adulthood is really just one of the gradual processes which take place from the maturation from infancy to old age. Too, let us not think that when adulthood has been reached that wisdom has been realized. Wisdom comes with experience, age, the maturing character, and with "a heap o' living." An individual, to live at his best, cannot live according to the pattern he formulated in late adolescence, nor even according to the pattern he made in early adulthood. Even though people may restrict themselves

to a particular pattern of living, life all about them is a continuously changing process.

As adults try to encourage maturing youth to formulate a definite philosophy of life, they must encourage youth to re-evaluate that philosophy of life periodically. Prophets of true moral and spiritual values can be correct in stating that certain of these values that were good for our fathers are good enough for us today. But only those are good which consistently recognize the generally unchanging characteristics of human behavior. It is easy at times to append pronouncements other than these in order to give some desired and equal authority. This is an unwarranted technique used by the clergy, or by society, to push the support of some personal or individual goal of limited value.

My students in religion have asked me, "What is the unpardonable sin?" I usually throw the question back to them and ask them what they think it is. I receive many diverse answers. But to me the unpardonable sin is an individual's willful separation of himself from God. God has given man the privilege of making his own choices, which also includes the liberty to refuse God's love and mercy. If an individual refuses God's friendship then God will not take that liberty away from him, and therefore God cannot pardon the person by virtue of God's own self-limitation. If one would consider moral and spiritual values in the light of his personal relationship to an heavenly Father he would probably be very careful not to jeopardize this coveted relationship. My students quite generally begin this discussion by naming the breach of the ten commandments as being unpardonable, but there are several incidents related in the Scriptures which prove this is a fallacy; one can be the incident of King David's coveting the wife of one of his generals. For this he was pardoned and restored in the sight or relationships he had had with God prior to the incident. He was also pardoned for breaking the commandment, "Thou shalt not kill," which was also a part of this episode. True it is that he paid for his

sin, but he was pardoned. The answers of my students reveal the limited amount of thought their home, church, and school have given to the possible answer of what the unpardonable sin is, and to one's relationship with God. This relationship with God is the basic premise upon which a philosophy of life must be founded. None of my college students denied the existence of God, but they were confused as to man's relationship toward Him. One can be encouraged by the fact that the reality of God has been fairly well established in the thinking of maybe the majority of youth, but where do we go from there? If an individual had been guided toward cultivating a Father-son relationship with God (if his earthly father was a fine example of a good person) during all of his life, his choices of good moral and spiritual values throughout his maturation process would be progressive and stabilizing experiences to help him to meet life's confusing demands.

As youth mature into adulthood new liberties are accorded them, which in reality are new responsibilities. There is no liberty without its attendant responsibility. This is a fact which should be made a part of all of an individual's life experiences. Often children are given a new toy, but not until they strike someone with it, either intentionally or accidentally, do they receive any guidance as to their responsibility for the safety of others. When junior learns to drive the family car under the tutorship of parents there is less tendency that the instruction will be as complete as it would be if under the instruction of professional driving instructors. This fact is proven in part by the reduced rates a parent has to pay an insurance company for coverage for his car when driven by a son or daughter who has passed such a course in driving. I was once trained to be a bus driver and have been impressed with the thoroughness of the instruction I received before being allowed to become even a substitute bus driver. The instruction should be as complete for every automobile driver. In the present-day situation where there are millions of cars with their drivers, it would seem

essential to have drivers take periodic physical examinations and driving tests even as is required of pilots of aircrafts to take physical examinations and proficiency flying tests. Through periodic examinations not only physical deficiencies but deficiencies in recognizing moral and spiritual values would be revealed, and could be remedied.

As youth mature to adulthood much of the energy which during younger years craved for an outlet finds expression in carrying out a more fruitful pattern of living. One will be working regularly at a specific money-earning position, or a person may be attending college or university with a well-defined round of daily activity. For the off-duty hours one should have a definite plan of activity also. As soon as one is free from the office, factory, store, or classroom, a spirit of freedom is often experienced by maturing youth. There will be desires to go places just to be going somewhere. Or if one is away from his or her parental home there may be a longing for its surrendered security. How one spends these hours will be guided by the stability of good character growth prior to this time. Different agencies have become vitally interested in what young adults do with their spare time. Usually in every community there are some types of recreational activities where youth and young adults may find wholesome diversions.

As at other stages of growth, there will be many patterns of undesirable behavior observed by the maturing youth. He or she evaluates and reacts to them according to the standard of values which have been developed during previous years. Courtesy or the lack of it is manifested constantly during the interaction of members of our society. Just this morning a driver drove directly across the path of traffic to make a right hand turn from a middle lane of moving cars. Then again one can find the courteous driver being scorned by other drivers if he allows a little time for someone who is a pedestrian to cross the street. Does it pay to be courteous? What good is it for me to stop for a pedestrian if everyone else drives by on either side of

me? Am I a sissy if I help someone? These and many other questions will enter the mind of the maturing youth as he tries to be true to his own convictions and past training.

Youth and young adults meet with various degrees of exploitation when working on their first job, and maybe on the second and third. Until they understand their privileges and learn many of the peculiarities of manager-employee relationships they will probably experience many embarrassments. They will be victims of hard taskmasters who in turn are trying to make a good showing before the "big boss." New youthful employees usually learn the ropes from older fellowworkers. Here again the employees may influence a newcomer into following the crowd. If the old employees have their tools put away at the end of the day and their going-home clothes on by the time the cease work signal sounds, they will oppose the newcomer's desire to work up to the blowing of the whistle, and will actually use physical force to cause him to follow the habits of the particular crowd. In labor-management relationships so often there is a feeling on the part of labor that management has plenty of money so why should workers labor so conscientiously—it is a sort of bite-the-hand-that's-feeding-you idea which is difficult for labor to grasp as such.

Many youth passing into adulthood with its greater responsibility are in college to prepare themselves for a more fruitful life than can be gained by working in positions requiring less formal training. More and more youth seem to become aware of the greater advantages in the labor field for a college graduate than for a nongraduate.

The inevitability of young men having to serve in the armed forces often causes them to want to serve between their high school graduation and the beginning of their college work so they will not have this interruption later when they may have started working toward a career position. Military service may also cause the non-high school graduate to want to complete more academic education as soon as he has completed his active

military service obligation. By the time he has completed his military service he may more fully realize the importance of a formal education.

Young girls may feel it will be only a few years after their high school graduation before they will be home makers and mothers, and will consider employment first as a means of more financial independence, or as a means to the more specific end of establishing a home. The coming of children is probably left more to chance by married young people than it is to any specific planning. This is not conducive of the best results, for young adults may feel children are not wanted during the early years of their married life. There are couples who feel they will not have children until their own home is paid for, or until they have gained a certain amount of financial security. But this perfect situation seldom arrives and when children do come unexpectedly it usually proves a blessing to the parents and a situation which in later years they would not have changed. The tendency of some couples not to want children has been mentioned. It is important to consider the young person's reaction to an unplanned childbirth. I have known instances where husbands did not desire children, and who made their wives miserable if the wife became pregnant. Some men have actually forced their wives to the point of preventing birth of a child. Many couples have gone into marriage without a clear understanding about several of the important husband-wife relationships. Others have made one agreement before marriage only to repudiate it after the marriage. Some have been married for reasons basically different from those of establishing a home and sharing with each other in rearing a family. Reasons for marriage, whatever they may be, are the outcome of one's standard of values, both moral and spiritual. Those who marry just to have a companion, or to be accepted by their society, and who are successful in not having children, will come to old age with longings for children and grandchildren; these longings will cause a great deal of emotional frustration. Many wives realize

this and try to prevent its happening. As one thinks of his or her future, that future should be planned with the natural inherent purposes of the human race forming its framework. Men and women have very definitely defined urges and longings that are a part of one's growing toward maturity. These must not be ignored. They are as inevitable as birth, growth, and death. To try to live without considering them in one's philosophy of life will cause many feelings of frustration and many heartaches.

As youth mingle with other youth they will also learn that each individual has inherent longings, desires, and appetites at varying degrees from others. Logically, if this is so, there will be a group at each end of the scale. Some will have terrific inherent longings that are difficult to satisfy, and at the other end of the scale there will be groups in whom these longings will barely be present. As in all other comparisons not all people possess an average of patterns related to appetites and desires. Those youth who decide to remain at home and care for their parents in old age may be less than normal in their desires for independence, for their own home, for the love of a mate, for becoming a parent. Caring for one's parents should be a joint responsibility of all the children, but it can—and often does—become the responsibility of that daughter or son over whom the parent has been able to wield the greatest domineering influence. It is probably easier for a parent to influence a daughter rather than a son to remain unmarried in order to care for the parent.

Youth need to give the care of their aging parents objective thought and share this responsibility with other members of the family. It may be a natural tendency for youth to feel they have all the responsibility they can handle to care for themselves, their new home, and their new family needs without having the needs of their parents added. Some parents feel that the purpose for their having children is to give them security and care in their old age. But trends seem to be toward social security and old folks' homes as means of caring for the aged. This is probably

due to trends among youth to shirk their responsibility of caring for their parents in old age, or the independence desired by parents.

Youth may resent having their parents living with them because the parents have a tendency to try to dictate what the children—even though they are grown and are supporting their own families—should do, how the offspring should rear his children, the choices he should make. Youth desire to have freedom to make their own choices, and to guide their children as they see fit rather than to have to follow the traditional methods of their parents who may not have kept abreast of the changes of the culture of the younger generation.

A very important decision for youth to make is the type of employment he or she desires to have for a life vocation, although there is nothing that prohibits one's making a change. For those youth who complete high school vocational guidance is offered during the senior year. One junior high school boy, who is longing for four more months to pass so he can reach his sixteenth birthday, stated this morning that he feels vocational guidance should be offered in the junior high school. The idea sounds like a good one even though its implications may be different than those to which he alluded. Maybe more youth would complete high school training if they had pointed out to them the educational requirements of most positions to which they may aspire. Receiving the information from someone other than a parent or teacher may make it more meaningful. This is another situation about which we should make brief mention. Why is it more difficult for a parent to get across to his offspring an idea, than it is for a stranger to do so? Is it because familiarity between parent and child encourages contempt? Or is it because many parents do a great deal of talking to their children but do not seem to say things of great importance more than a very few times during the course of several years. Adults accuse children of jabbering, just jabbering, but if one will listen to the talking of adults in the normal home where there

are several children he will become cognizant of the fact that so-called "jabbering" has only graduated to "gabbing," and really is there any difference? It probably is difficult for the majority of us to actually say something definite and worthwhile when we speak. But we have heard it said of some, "When he speaks he means what he says." Maybe parents try to discipline their children to obey the adage "Little children should be seen and not heard" because the parents desire more freedom to do the talking among themselves.

For youth to choose a vocation one should realize his or her capabilities and interests. To allow one's self to be forced into a certain position permanently because of the need for immediate income is unwise. To work in a position for which dislike is felt is also unwise. Some individuals dislike changing a position and may remain in an undesirable position for ten or fifteen years wasting those years which could have been spent to a better advantage in the field of work for which one has a definite aptitude and skill.

High schools, colleges, and special testing agencies render an individual a great service in helping him to learn the type of occupations for which he is especially fitted. As a rule the high school service is free, although it may not give as thorough a testing service as colleges and special agencies.

After learning what special aptitudes one possesses, then he will be able to choose the type of vocation he feels most interested in. One's interests, as a rule, follow in the pattern of his aptitudes and skills.

In talking to the junior high school youth referred to in a previous paragraph, he stated that he and another boy his age were going to be partners in gardening during the following summer, and that they would probably clear about five hundred dollars through their joint effort. I suggested to him that he will have to support himself in a few more years and that a few hundred dollars a year will be quite insufficient. He said he had not thought that far ahead. He manifested quite an interest in

that coming responsibility. When I mentioned the possibility of his finding a "cute little trick" and maybe getting married, he responded, as many teenage youth do, "No sir, I'm never going to get married." At this age, around sixteen, youth are rather uncertain as to their future and are frank to admit they have no particular interests or purposes. They do not know what they want in life.

It is the opportunity of every adult to help youth to find many possible alternatives to follow. It is also important to guide them into thinking about their relationship and responsibility to their nation; the liberties and rights they have as United States citizens, and the corresponding services youth can render for those liberties and rights. Introduction to these fields of service should not be limited to classes in government and civics, but all of one's formal education should be integrated with everyday life. It should be constantly presented as a preparation for citizenship for each youth who is maturing to adulthood: preparation for him to make an efficient and intelligent transition into the civic responsibilities as an adult in his particular community. But if the parents of such a youth have not been interested in community activities, the influence of the high school in stirring the youth's interest in them will have to be emphasized that much more in order to override the parents' lack.

In choosing a vocation a youth should be guided by adults into thinking first of the contribution which, because of his special skills, he can make to the society of his day. When I ask my students what should be the purpose behind one's choosing a vocation they answer, "To make a good living, and to maintain my own home." The mores of our society have conditioned its youth to think in terms of economics when considering a life vocation. This goal is too low, and is detrimental to our society. One's primary objective and purpose in choosing a vocation should be to make the best contribution that he can to his society and nation. Doctors give all they have to lessen suffering among the members of their community

or country; scientists of energy strive to narrow the universe so its secrets may become beneficial to man's progress. This is the finest ideal.

As one studies the formation of citizenship in youth, one can realize more and more the depth of meaning in the statement of a deep thinker who said, "A nation is known by the type of citizens it turns out."¹ Every adult should feel his or her responsibility toward deepening the meaning of the commitment, "I pledge allegiance to the flag, and to the country for which it stands."

Although individuals should not exist for the sake of the state or nation, they should be guided into voluntary action in making a contribution toward making their nation strong so it may be a leader among other nations, the propounder of a philosophy of life which allows every individual to realize all of his potentialities for good, and which encourages him to use them for the benefit of all mankind.

There are many life experiences other than those listed above, life experiences nearly all youth have to face as they make the transition from adolescence to adulthood, but maybe these major ones will help adults to realize what a responsibility is ours to guide the minds of youth toward the highest character development.

To do this effectively adults must be objective, must be interested in youth and their different stages of development, stages which overlap and intertwine, and which can never be separated or isolated and treated individually. The human mind is somewhat like a very intricate piece of machinery with many moving parts, the malfunction of even one of which causes the entire unit to become disabled. But even as there are many gauges to measure the operation of the machine, so there are many particular behavior patterns that can be measured, and which revealed to a skilled observer cause him to understand

¹ Ralph Waldo Emerson.

what is going on in the mind of youth. As adults we must be skilled in recognizing and observing these behavior patterns. We must know how to obtain the complete picture through constant and skilled counseling. We must know what to expect before it occurs and be instant to create situations which will guide the maturing youth into desired patterns of thought and behavior. It is the adult's responsibility to train successors for the retired. It is the parents' responsibility to commence this training by beginning to develop good character in each offspring, to guide children into fitting themselves to render a specific contribution to mankind as a whole rather than just to dad and mom. Four and a half million potentialities are born into our nation's society annually.² What are we doing, helping them to die in disgrace or helping them to live for all mankind, and for their own individual joy and happiness.

The infant has grown into a child, the child into a youth, the youth into an adult. What kind of an adult will he be? Will he become a bum or a benefactor, an idler or an industrialist, a social misfit or a friendly merchant, a traitor to his country or a loyal citizen, a miser or a wise school master, a criminal or an honest home maker? Will he die in Sing Sing as a criminal or will he die at a peaceful and ripe old age?

As an adult, what are you doing to help children and youth to find their fulfillment in adult self-service to mankind, to their community and to their nation? Do you help them to die or to live?

² Paul H. Landis, *Social Policies in the Making*, New York, D. C. Heath and Company, 1952, p. 492.

CHAPTER SEVEN

OLDER ADULTHOOD

OLDER ADULTHOOD is considered here as the years after the normal retirement age of sixty-five. This is an important phase of one's life for during these years—even as is the case prior to this period in one's life—experiences will be the outcome of maturation of all earlier years. There are many older people who have worked all their previous years with the idea that at retirement they are going to do the things they had always wanted to do: take a trip around the world, or go on some other venture, only to find that at retirement they are either physically or financially unable to fulfill their dreams. They suddenly realize that the retirement age set by the business world is quite accurate in its calculation of the longevity of one's productive life. From many personal acquaintances, and from witnessing the attempts to help retired people, or those nearing retirement, to make the adjustment to the less active life, I have learned how unprepared for self-direction retired people are. There is no alarm clock to wake them, no need for an early breakfast, or for a packed lunch, because there is no job to go to, no time clock to punch, no purposeful program laid out for them, so they drift in their daily habits, and eventually they drift in their daily thinking. Some do travel as they had hoped to in earlier years, but when they get back home, it is such a welcoming experience of security they hesitate to stray out again—unless they have made it a habit to travel before retirement came.

So often older adults have told me sorrowfully, "All my friends are dropping off one by one and pretty soon I'll be left alone. Not much incentive to living if all my pals are gone." Others have lamented the fact they have had no children, so at

retirement age they are alone in the world "waiting to die." Some are so unprepared to retire that they become irrational through the fear of having nothing to do. Or they may have learned that they have some malignant disease, and rather than to become a final victim of it they take their own life. As young adults mature into middle age, often they express their hope that they may die suddenly rather than to become a burden for someone else to care for. These same people may have experienced insecurity during their forties or fifties and have had a struggle to live a socially acceptable pattern of deportment—and how many middle-aged people there are in this category! When they reach retirement if the feeling of insecurity which rose in their forties or fifties continues to exist, their years of forced inactivity will make the going rough. People may interpret their rather persistent search for new associates as the action of "silly old fools," and not realize the desperation of these elderly people as they snatch wildly at any manifestation of friendship proffered to them. Maybe it is only the old man who has had several wives who have borne him many children right up to his old age who can be satisfied as another Abraham at the head of his clan. To him life is a cycle of birth, life for a nominal span of years, and death, and what more can one expect from this world anyway?

But these men are scarce in our United States society. So scarce that when one is found he makes the national newspaper headlines. Only about a third of the number of married men in the United States outlive their wives. Or maybe it would be more correct to state that in the society of the United States there are over twice as many widows as there are widowed males sixty-five years of age and above.¹ There are several reasons which may cause this: men usually marry wives younger than they; men are usually employed at a position from which it is not easy to excuse one's self during working hours to take

¹ Paul H. Landis, *Social Policies in the Making*, New York, D. C. Heath and Company, 1952, p. 342.

an after-lunch nap. If the wife is at home she does not have such rigid working rules and can rest either while the children are taking their afternoon naps or while they are at school. Therefore the male wears out before the female. There are many instances where even the unmarried male dies earlier than the unmarried female. Maybe women have a desire to live which men do not have. If a man has no woman for whom he wants to live, then life has no zest, no purpose, no means of satisfaction for him—unless he is one who is willing to live for all humanity, or for the purpose of making some great contribution to the human race as a whole. Such men have been known to give their lives that more people may enjoy security, health, and happiness.

The young adult who puts off the responsibility of making a home and rearing a family comes to the middle-life period looking for someone to make him or her a home. All people seem to want to be loved by someone. Those experiences they witnessed at home or among their associates during their younger years which turned them against marriage and home making will be discarded as the forties and fifties begin to roll around. When I make this statement I do not mean that there are not a few who still care nothing for married life, but am thinking of the majority of the people in our society. With this majority startling becomes the fact that their future in this life cannot be very long, and lying terribly near to the present is that period of being unwanted by industry, business, young people, and children. Who is there in our society who aspires to spending his last days in a home for the aged, or in a nursing home filled with groaning and gasping relics of humanity whom one has never met before! "I don't know a soul here. I only wish the Lord would take me home!" I have heard many of these dear people say as I made my round of calls. Cast off by their own children even, some spend their last days under these circumstances. Here we should stop to pay tribute to those who give their personal service and care in seeing that the

last years of their parents are spent in the environment of the home they have always known. True, these same children may have given up a home of their own, and have been influenced by the domination of the parent, which certainly is unfair to the children. Too, at the other extreme there are parents who will not let their children assume the responsibility for their care, and in one instance in particular I know where a father died alone in his home rather than to accept the urging of a son to make his home the father's home. But this father wanted to remain in the house that he had built with his own hands, even though he lived alone after the death of his wife.

Although the number of deaths due to accidents, illness, and self-affliction staggers one when seen compiled in an annual report for our nation, the number who live to a "ripe old age" is on the increase. Who these survivors will be you are able to guess as accurately as I—and your guess will probably be worth no more than mine. But some of us are going to fulfill our fourscore and ten, and many will follow the Scriptural longevity of threescore and ten. It is wise for all of us to be prepared to live enough years to retire and enjoy ten or fifteen more years of living. How we meet this period depends upon how we have lived prior to it.

It is not wise just to let people grow from infancy to old age and death as a happen-so, any more than it is wise to let a person take an airplane and learn how to operate it as best he can without some guidance.

It is true that people are very independent animals and despise being told to do anything. One can notice this tendency in little children. If an adult shows a child how to do something successfully with which the child has been struggling for hours the child becomes humiliated and hates the adult helper and will even try to destroy the item with which he has been struggling, and will look up at the adult and say, "There! See what you did!" Then he is apt to go off by himself and "cry his

heart out" because the item with which he was working is now destroyed.

Adults are only overgrown children. But even as children become ready for guidance, adults do the same. Adults are often brought up short from round upon round of daily activities where the process and purpose of living were entirely forgotten. Maybe the dear little boy next door was killed or kidnapped, and suddenly all the nation asks, "Why? What for!"

In previous chapters the importance of guiding infants, children, youth, and adults has already been emphasized. Parents and teachers are the most responsible for this guidance during the transition from infancy to adulthood, but even during this period of the first twenty-five years in each life, *all* adults should be responsible for giving correct direct or indirect guidance to each individual, and to each other.

Maybe it is here that the strength of our nation is at its weakest. All people are guiding others indirectly, but their patterns of living are so varied that many, many patterns are witnessed and many people are as differently influenced. Is it too utopian to believe that *one* standard of guidance can be adopted by *all* people of any given nation? At first glance this may seem impossible, but is it?

Is not the Constitution of the United States a generally accepted pattern of living for the members or citizens of this particular nation? If each citizen studied that document carefully and then determined to live his life accordingly would not the influence of those adults made indirectly, as well as directly, upon children, youth, and upon each other, be one to make each individual develop a worthwhile philosophy of life? Too, would not that philosophy of life be able to carry each one safely and successfully through his entire span of years?

Maybe this sounds like too simple a solution to the problem of any nation, but it is a worthwhile goal and gives the citizens of this United States' democracy, at least, an example of

living which, if actually followed by all, would alleviate many of the problems of individuals as well as of the nation.

Too few citizens are guided specifically or thoughtfully into thinking through a philosophy of life by which each shall live generally, to say nothing about the details of such a pattern of living. The clergymen give their congregations a minute detail of a way of life at each service they conduct. Parents give their children details of right living together, and this is repeated from time to time. Law enforcement officers bring pressure to bear upon some to follow the accepted social patterns of living. Teachers deal closely with children, youth, and young college people in certain aspects of living. But even though all of these may be following a pattern generally the same, members of society may be years putting all these puzzling schemes together into a completed picture of a way of life. Therefore it is essential that each individual be guided into formulating his or her own philosophy of living, one that can be an effective plan by which he or she can live. From childhood up one should be guided into reevaluating that plan in the light of newly acquired learning. Living in our generation must not be left to chance experimentation. If it is our nation will continue to have an uncontrolled society. Maybe many will say, "Oh, but it is controlled; look at our police force, our judicial system, our legislative system." But those many would soon be hushed by looking at available statistics on the rising number of law-breakers on every level of human interaction. Control through the application of force is not *true* control; nor is it *adequate* control; nor is it the *desired* method of control; nor is it a *democratic method* of control.

Democracy is a great word with noble meaning. Our nation can be great with noble meaning if each citizen is guided throughout life to formulate and reformulate his pattern of living according to the goal set in our national constitution.

All the weaknesses of human nature, the tendencies for expression, and desires for recognition must be studied as an

individual proceeds from one period of his life to another. Throughout this process of living there must always be kept before each person the high goal of our democracy. The keeping of this goal before each person is the obligation of *every* citizen of our nation. It may not always be through direct teaching, but by all means this must not be neglected, for if the direct teaching fails the indirect will be a heterogeneous process of frustrating experiences for individuals and for groups of individuals. Let the direct teaching be systematic; let it follow a nationally accepted goal, and the indirect teaching will place baby feet on the narrow path—on which, at present, few go—which will lead that baby through life to old age with a full service rendered to mankind, and to a satisfied and happy old age as his proper reward.

At retirement he or she need not feel unwanted, for each will be appreciated constantly for contributions made to individual members of society as each came along the way. A pattern of living for others will be continuing to death so each day will bring new opportunities for service.

I have several friends who have told me, "When I retire I hope I can spend my time traveling over the country visiting the many friends I have made during my lifetime. We exchange greetings each Christmas and I have a long list of wonderful friends." Friends are made because people are pleasant to each other, interested in each other, contribute to the general happiness of each other. Such a philosophy of life, such a pattern of living can continue all the days of an individual's life whether he is an invalid and only able to send greetings, or whether he is able to travel across the land visiting and renewing "auld acquaintances."

In order to pass the in-between days when one feels that he or she must remain at home—if one is the traveling type—it is recommended that one pursue some worthwhile hobby. Hobbies *can* make a slave of people depending on the purpose one has for choosing a particular type of activity. Such a large

percentage—I will let you make your own estimate—of our citizens choose those activities which can be enjoyed only by the particular participant. Hour and a day a person will sit alone playing solitaire. A sort of gambler's gleam shines in the eyes of the person thus engaged. I have actually seen individuals allow themselves to become so controlled by their emotions that I wondered if they were not staking their very life upon what chanced to turn up on a plain old thumbworn pasteboard card. Hobbies, the doing of which contribute to the welfare of other than the immediate participant, will bring a more fruitful and enjoyed reward. In her middle fifties my little mother spent hours crocheting and tatting beautiful pieces for her friends to receive as gifts. I myself worked with a group of men in a Louisiana city repairing toys to be given to children who would not otherwise have any. Several of the men of our group had retired and working thus for the happiness of others was their happiness too. The fellowship all of us had working together several evenings a week was a rich experience.

There is another area of benefit which comes as a gift from older adults. As one talks to one of these older adults who has lived a full life and who has kept abreast of the happenings of the day, one experiences a sense of awe and admiration toward his elder for the wealth of wisdom the older one has acquired. Too, there is a feeling of gratitude toward that older person for sharing his or her wisdom with one who has much yet to learn. Building and repairing aircraft for the Navy was one of my early adult experiences, and in our shop was a chief warrant officer who was nearing the retirement age. One of his eyes had been removed and over its place he wore a dark lens in his glasses. His mouth was partially disfigured, but his past experience and skill, his philosophy of life, his advice to each worker in the shop, his willingness in accepting directions from the man in charge who was junior in rank to him, made me admire and respect this much older fellow citizen. When a tornado struck our air station one afternoon and when windows

smashing in just missed killing one of our men, my complete confidence was in the directions given by this experienced veteran. There is wisdom in the older adults' minds that younger citizens should seek to explore. Those older adults who have built a philosophy of life consistent with the highest ideals of the human race grow old happily and successfully, and in spite of misfortunes they have experienced along the way, and usually meet death in their sleep, or while at some task for the benefit of mankind.

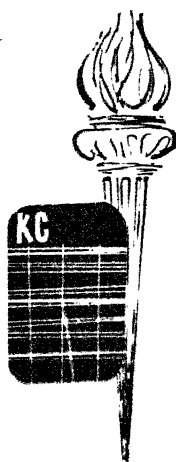
It is this type of character growth and development which builds a citizenry committed to the noble goal of a great democracy. All other becomes as dust under the trampling feet of time.

Where are you? Where have your feet been directed? If adults have failed you, examine your pattern of living—do so anyway; study the constitution of our nation; study the highest ideals and accomplishments of our race. Formulate a pattern of living consistent with that constitution, and with the highest ideals of the human race. Understand yourself. Then mould your character according to that pattern. Stop to look neither to the right nor to the left lest you be caught napping as wisdom plods on by. There are too many foolish rabbits in our society who become costly problems to be coped with by the wise tortoise.

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